

Ev. 289.9358 E91(Eng.) 1892

Christian Family Almanac

Ev.
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E91
(Engl)
1892

• CHRISTIAN •

FAMILY • ALMANAC.

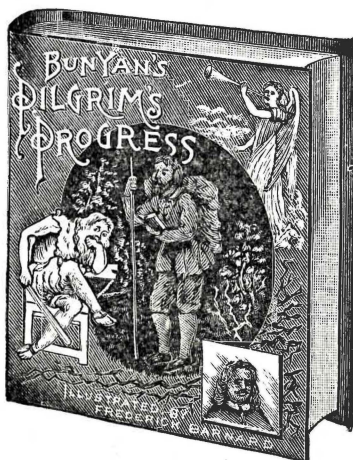
• 1892 •

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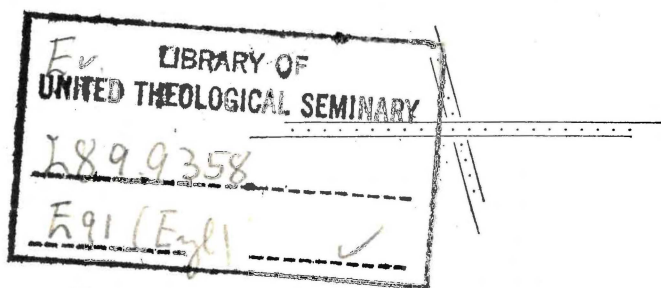
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✻ The Illustrated ✻
Christian Family Almanac

+ + + FOR + + +

✻ 1892. ✻

BEING A LEAP YEAR OF 366 DAYS, AND THE 92ND SINCE THE
ORGANIZATION OF THE EVANGELICAL ASSOCIATION.



LAUER & MATTILL,
265 - 275 WOODLAND AVENUE,
CLEVELAND, O.



Beginning a New Year.

Oar few revolving years,
How swift they glide away;
How short the term of life appears
When past—hút as a day!

Lord, throúgh another year
If Thoú permit oar stay,
With diligénce may we pársúe
The trúe and living way.

The Year of Our Lord, 1892,

is a Leap Year of 366 days, and the 116th of the Independence of the United States; the 6605th of the Julian Period, the 5653d of the Jewish Chronology (beginning at Sunset, Sept. 21st), the 1310th of the Mohammedan Chronology (beginning July 26th); and the 375th since the beginning of the Reformation.

Chronological Cycles and Changeable Festivals.

Dominical Letter.....C.B.	Lent.....March 1st	Ascension Day... ..May 26th
Epacts .....1	Palm Sunday.....April 10th	Pentecost.....June 5th
Golden Number.....12	Good Friday.....April 15th	Trinity....." 12th
Solar Circle......25	Easter .....April 17th	First Sunday in Advent ....Nov. 27th

Ember Days.

March 9th, June 8th, September 21st, December 21st.

The Four Seasons.

Commencement of Spring, Sun enters ♈, March 19th, 9:54 P. M.

Commencement of Summer, Sun enters ♊, June 20th, 5:56 P. M.

Commencement of Autumn, Sun enters ♎, September 22d, 8:31 A. M.

Commencement of Winter, Sun enters ♏, December 21st, 2:51 A. M.

Venus (♀) is the ruling Planet this year.

Eclipses for the Year 1892.


There will be four Eclipses this year. two of the Sun and two of the Moon.

THE FIRST IS A TOTAL ECLIPSE OF THE SUN. April 26th, at 3:45 P. M. Visible to the South Temperate Zone, in New Zealand, South Pacific Ocean and the western part of South America.

THE SECOND IS A PARTIAL ECLIPSE OF THE MOON. May 11th, at 5:25 P. M. Visible to Europe, Africa, Atlantic Ocean, South America and to the extreme easterly portion of North America, where the Moon rises Eclipsed.


















THE THIRD IS A PARTIAL ECLIPSE OF THE SUN. Oct. 20th, at 1:08 P. M. Visible to North America, North Atlantic Ocean and northern part of South America.

THE FOURTH IS A TOTAL ECLIPSE OF THE MOON. Nov. 4th, at 10:17 A. M. Visible to the north-western part of North America. Asia and the easterly portions of Europe.













 All the calculations in this Almanac are set to apparent Solar time, and are reckoned to correspond with the Latitude and Longitude of Cleveland, Ohio.


L. J. HEATWOTE. Calculator.


Explanation of Signs.

				 Sun.	 Jupiter.	 Conjunction.
New Moon.	First Quarter.	Full Moon.	Last Quarter.	 Saturn.	 Venus.	 Opposition.
				 Mars.	 Uranus.	 Quartile.
				 Mercury.	 Moon.	 Pleiads.
				 Neptune.		

The Twelve Signs of the Zodiac.

 Aries, or Ram.	 Leo, or Lion.	 Sagittarius, or Bowman.
 Taurus, or Bull.	 Virgo, or Virgin.	 Capricornus, or Goat.
 Gemini, or Twins.	 Libra, or Balance.	 Aquarius, or Waterman.
 Cancer, or Crab-fish.	 Scorpio, or Scorpion.	 Pisces, or Fishes.

 Ascending Node—Planet crossing the Ecliptic toward the North.

 Descending Node—Planet crossing the Ecliptic toward the South.

1st month. **JANUARY, 1892.** 31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.		SUN rises		SUN sets.		MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.	H.	M.	H.	M.		H.	M.
Friday	1	New Year	♂ ♀ ☽ ♀ sets 7.32	12	4	7	24	4	36		7	28
Saturday	2	C. Hammer d.1887	⊕ in perihelion.	12	4	7	23	4	37		8	45
1. Sunday after New Year.				Day's length, 9 h. 14 m.								
Sunday	3	D. Hambright b.1816	♀ gr. Hel. Lat. S.	12	5	7	23	4	37		9	48
Monday	4	J. Seybert d. 1860	♂ ♀ ☽ ♂ gr. Hel. Lat. N.	12	5	7	22	4	38		10	42
Tuesday	5	A. Schultz b. 1810	☽ in perig. ♀ sets 11.20	12	6	7	22	4	38		11	14
Wednesday	6	Epiphany	6. 7.44 p. m.	12	6	7	21	4	39		morn.	
Thursday	7	Widukind	Orion south 10.30	12	7	7	20	4	40		12	15
Friday	8	Severinus	♂ stationary.	12	7	7	20	4	40		1	27
Saturday	9	Catharina Zell	♂ south 3.52	12	7	7	19	4	41		2	40
2. 1st Sunday after Epiphany.				Day's length, 9 h. 22 m.								
Sunday	10	Paul the Hermit	♂ ♀ ☽ ♀ stationary.	12	8	7	19	4	41		3	52
Monday	11	Fructuosus	♂ south 7.56	12	8	7	18	4	42		5	6
Tuesday	12	F. Castellan	Arcturus rises 11.8	12	9	7	18	4	42		6	20
Wednesday	13	Hillarius	13. 9.59 p. m.	12	9	7	17	4	43		rises.	
Thursday	14	S. P. Reinhoehl d.1879	♂ * south 7.44	12	9	7	17	4	43		5	37
Friday	15	Joh. v. Laski	Aldebaran south 8.40	12	10	7	16	4	44		6	22
Saturday	16	Geo Spalatin	Spica rises 12.58	12	10	7	15	4	45		7	17
3. 2d Sunday after Epiphany.				Day's length, 9 h. 30 m.								
Sunday	17	Antonius	Regulus rises 8.26	12	10	7	14	4	46		8	14
Monday	18	J. Blackader	Rigel south 8.58	12	11	7	13	4	47		9	12
Tuesday	19	Chr. Mueller d.1889	♂ ♀ ☽ ♂ gr elong. W. ♄	12	11	7	12	4	48		10	16
Wednesday	20	J. M. Young d.1876	☽ in apo. ☉ enters ♍	12	11	7	11	4	49		11	20
Thursday	21	Agnes	21. 10.14 p. m.	12	12	7	11	4	49		morn.	
Friday	22	Fred Danner b.1805	♂ ♀ ☽	12	12	7	10	4	50		12	28
Saturday	23	Isaiah	♂ south 3.7.	12	12	7	9	4	51		1	38
4. 3d Sunday after Epiphany.				Day's length, 9 h. 42 m.								
Sunday	24	Timothy	♂ ♀ ☽ Pollux s. 10.5	12	12	7	8	4	52		2	44
Monday	25	M. Dissinger d.1883	Spica rises 11.10	12	13	7	7	4	53		3	55
Tuesday	26	Polycarp	☉ ♄ ☉ Sirius s. 10.5	12	13	7	6	4	54		4	33
Wednesday	27	J. J. Kopp d.1889	♂ ♀ ☽ * south 6.10	12	13	7	5	4	55		5	28
Thursday	28	Charles the Great	♂ in ♏ ♀ south 7.33	12	13	7	4	4	56		6	16
Friday	29	Juvent & Maxim	29. 11.10 a. m.	12	13	7	3	4	57		sets.	
Saturday	30	Heinrich Mueller	♂ south 2.45	12	14	7	2	4	58		7	8
5. 4th Sunday after Epiphany.				Day's length, 9 h. 56 m.								
Sunday	31	Hans Sachs	♂ ♀ ☽ Arcturus r.10.4	12	14	7	1	4	59		8	34

Weather Forecast.—1, damp; 2, rain; 3, clearing. 4, slushy; 5, moderate; 6, colder; 7, clouds; 8, cloudy; snow; 9, rough; 10, windy; 11, cold; 12, blustery; 13, cold day; 14, squally, cold; 15, dismal; 16, very cold; 17, snow; 18, clear; 19, change; 20, moderating; 21, fine; 22, cloudy; 23, rain or snow; 24, cloudy, snow; 25, gloomy; 26, milder; 27, slushy; 28, snow, sleet; 29, rain; 30, colder, windy; 31, cold, frosty.

— "Had you rather be a mounted policeman or one on foot?" said a little boy to his sister. "Oh, a mounted policeman, because then, if I found any robbers; I could get away faster."

2d month. **FEBRUARY, 1892.** 29 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN rises	SUN sets.	MOON'S SIGNS.	MOON RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
Monday	1	Ignatius	♃ in perigee. ♄ ♃ ♃ ☾	12 14	7 05	0		9 42
Tuesday	2	S. Miesse b.1806	Arctur rises 9.59 ☿	12 14	6 59	5 1		10 32
Wednesday	3	S. Dickover b.1826	Orion south 8.40	12 14	6 58	5 2		10 59
Thursday	4	J. Gross d.1884	♃ sets 11.40	12 14	6 57	5 3		11 38
Friday	5	G. A. Blank d.1861	♂. 4.11 a. m.	12 14	6 56	5 4		morn.
Saturday	6	Amandus	♄ ♀ ♃ ♂ ♄	12 14	6 55	5 5		12 48

6. 5th Sunday after Epiphany.

Day's length, 10 h. 10 m.

Sunday	7	Geo. Wagner	♂ in Aphelion. ☾	12 14	6 54	5 6		1 58
Monday	8	S. Weber d.1889	♄ rises 10.30	12 14	6 53	5 7		3 4
Tuesday	9	S. Heiss d.1883	♄ stationary.	12 14	6 52	5 8		4 32
Wednesday	10	F. C. Oettinger	Sirius south 9.2	12 14	6 51	5 9		5 27
Thursday	11	M. Zulauf d.1870	♄ south 7.14	12 14	6 49	5 11		6 18
Friday	12	Pet. Burgner b.1820	♄ 12. 2 p. m.	12 14	6 47	5 13		rises
Saturday	13	Ch. F. Schwartz	Antares rises 3.14	12 14	6 45	5 15		6 15

7. Septuagesima Sunday.

Day's length, 10 h. 30 m.

Sunday	14	John Young d.1873	♄ sets. 7.10	12 14	6 45	5 15		7 3
Monday	15	Phil. Wagner d.1870	♄ ♄ ♄ ♄ stationary.	12 14	6 44	5 16		8 9
Tuesday	16	G. Miller b.1774	♄ south 2.28 ☿	12 14	6 43	5 17		9 14
Wednesday	17	Constantine	♄ in apogee.	12 14	6 42	5 18		10 20
Thursday	18	S. Breyfogel b.1823	♄ ♄ ♄ Orion so. 4.38	12 14	6 40	5 20		11 32
Friday	19	Mesrob	☼ enters ♄	12 14	6 38	5 22		morn.
Saturday	20	Saboth	♄ 20. 6.47 p. m.	12 14	6 37	5 23		12 20

8. Sexagesima Sunday.

Day's length, 10 h. 46 m.

Sunday	21	Isaac Hoffert d.1876	Procyon south 9.12 ☾	12 14	6 36	5 24		12 58
Monday	22	Washington	♄ ♄ ♄ Pollux so. 9.32	12 14	6 35	5 25		1 54
Tuesday	23	B. Ziegenbalg	♄ rises 3.20	12 14	6 34	5 26		3 12
Wednesday	24	Matthias	Sirius south 8.54	12 13	6 33	5 27		4 8
Thursday	25	Caspar Olelian	Arctur rises 8.24	12 13	6 32	5 28		5 2
Friday	26	Bernhard Haller	♄ Castor south 8.58	12 13	6 30	5 30		5 50
Saturday	27	M. Buzer	♄ 27. 10.9 p. m.	12 13	6 28	5 32		sets

9. Quinquagesima Sunday.

Day's length, 11 h. 4 m.

Sunday	28	J. H. Schmitt d.1889	♄ in ♄ ♂ ♃ ♄	12 13	6 27	5 33		6 10
Monday	29	Leap Day	♄ in perigee. ☿	12 13	6 26	5 34		7 24

Weather Forecast.—1, threatening; 2, clear; 3, frost; 4, change; 5, rain or snow; 6, damp; 7, warmer; 8, cloudy; 9, moderating; 10, clouds; 11, changeable; 12, mild; 13, clouds; rain; 14, thunder; 15, blustery; 16, fine; 17, clear; 18, variable; 19, clear, colder; 20, change; 21, clear; 22, cloudy; 23, stormy; 24, cloudy, cold; 25, clouds; 26, damp, wet; 27, overcast; 28, rain and snow; 29, clouds.

Editor (to office-boy)—“How do you spell ‘tautology?’” Office-boy (promptly)—“I don't spell it at all.” Editor (angrily)—“What did you go to school for?” Office-boy (sadly)—“Because I had to.”

A bare-headed, bare-footed little boy astonished a worshipping congregation in a Massachusetts town, on a recent Sunday, by rushing into church and exclaiming, “Where's my pa? The pigs are out.”

3rd month.

MARCH, 1892.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN rises.	SUN sets.	MOON'S SIGNS.	MOON RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
Tuesday	1	<i>Shrove Tuesday</i>	♂ ♀ ♄ ♃ south 1.9	12	13	6 25	5 35	♏ 8 30
Wednesday	2	<i>Ash Wednesday</i>	♀ sets 8.30	12	12	6 24	5 36	♏ 9 40
Thursday	3	Bathilde	♂ south 6.47	12	12	6 22	5 38	♏ 10 42
Friday	4	Geo. Wishart	♂ ♀ ♄ ♃ south 1.6	12	12	6 20	5 40	♏ 11 44
Saturday	5	Thomas of Aquin	☾ 5. 1.46 p. m.	12	12	6 19	5 41	♏ morn.

10. 1st Sunday in Lent.

Day's length, 11 h. 22 m.

Sunday	6	Zach. Ursinus	♂ ♀ ☉ Superior	12	11	6 17	5 43	♏ 12 40
Monday	7	Perpet. & Felic.	♀ south 2.36	12	11	6 16	5 44	♏ 1 42
Tuesday	8	Philemon	Sirius south 7.24	12	11	6 15	5 45	♏ 2 38
Wednesday	9	<i>Ember Day</i>	Rigel south 11.20	12	11	6 13	5 47	♏ 3 30
Thursday	10	Jac. Schnerr d.1849	♂ in ☿	12	11	6 12	5 48	♏ 4 24
Friday	11	W. Hoseus	♄ sets 5.40	12	10	6 11	5 49	♏ 5 20
Saturday	12	Gregory the Great	♂ ♀ ♄ ♃ Castor south 8.4	12	10	6 10	5 50	♏ 5 48

11. 2d Sunday in Lent.

Day's length 11 h. 40 m.

Sunday	13	Rudericus	☾ 13. 7.27 a. m.	12	10	6 9	5 51	♏ rises.
Monday	14	Mathilde	☾ Orion south 6.10	12	9	6 7	5 53	♏ 7 30
Tuesday	15	Thom. Cranmer	☾ in apogee	12	9	6 6	5 54	♏ 8 32
Wednesday	16	Henry Niebel b.1784	♂ ♀ ☉ ♂ ♄ ♃	12	9	6 5	5 55	♏ 9 14
Thursday	17	M. Dissinger b.1824	♂ in ☿	12	9	6 3	5 57	♏ 9 59
Friday	18	Alexander	Procyon south 7.42	12	9	6 2	5 58	♏ 10 45
Saturday	19	Mary & Martha	☉ enters ♏ Spring commences. Day & night equal.	12	8	6 0	6 0	♏ 11 37

12. 3d Sunday in Lent.

Day's length, 12 h. 00 m.

Sunday	20	Ambros. of Sienna	♂ ♄ ☉ ♃ south 11.55	12	8	5 59	6 1	♏ morn.
Monday	21	Benedict	☾ 21. 11.48 a. m.	12	8	5 58	6 2	♏ 12 55
Tuesday	22	A. Klinefelter d.1878	☾ ♀ in perihelion	12	8	5 57	6 3	♏ 1 54
Wednesday	23	C. King d. 1887	♀ south 2.44	12	7	5 56	6 4	♏ 2 58
Thursday	24	Gabriel	Spica rises 7.48	12	7	5 55	6 5	♏ 3 54
Friday	25	Ann. B. V. Mary	♄ south 11.57	12	7	5 54	6 6	♏ 4 35
Saturday	26	G. Mattinger d.1873	Orion sets 11.44	12	6	5 53	6 7	♏ 5 11

13. 4th Sunday in Lent.

Day's length, 12 h. 14 m.

Sunday	27	Luidger	♂ ♄ ♃ ♂ south 6.14	12	6	5 52	6 8	♏ 5 56
Monday	28	G. S. Domer d.1887	☾ 28. 7.50 a. m.	12	5	5 51	6 9	♏ sets.
Tuesday	29	Eustasius	☾ ☉ ♂ ♀ ♃	12	5	5 49	6 11	♏ 7 40
Wednesday	30	Joshua Fry b.1812	Alphacca south 2.28	12	5	5 47	6 13	♏ 8 50
Thursday	31	H. H. Hurd d. 1884	♂ ♀ ♄ ♃ gr. elong. E.	12	4	5 45	6 15	♏ 9 58

Weather Forecast.— 1, cold, cloudy; 2, snow; 3, windy; 4, moderating; 5, change; 6, cloudy; 7, foggy, damp; 8, clouds; 9, rain; 10, thunder; 11, blustery; 12, high winds; 13, windy; 14, colder, snow; 15, clearing; 16, milder; 17, clouds; 18, cloudy, snow; 19, change; 20, rainy; 21, stormy; 22, warmer; 23, clouds; 24, rain or snow; 25, rain; 26, stormy, rain; 27, clearing, wind; 28, thunder, rain; 29, changeable; 30, cool; 31, milder, fair.

Saturn (♄) is in opposition with the Sun on the 16th and shines all night.

Jupiter (♃) is in conjunction with the Sun on the 20th and cannot be seen.

4th month.

APRIL, 1892.

30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN			MOON'S SIGNS.	MOON RISES & SETS.
					H. M.	H. M.	H. M.		H. M.
Friday	1	J. M. Young b. 1806	♂ gr. Hel. Lat. N. ☾	12 4	5 44	6 16			10 54
Saturday	2	A. Stroh d. 1843	♀ in perihelion.	12 4	5 43	6 17			11 40
14. 5th Sunday in Lent.				Day's length, 12 h. 34 m.					
Sunday	3	Gerh. Tersteegen	Antares rises 11.10	12 3	5 41	6 19			morn.
Monday	4	Jacob Boas d. 1884	☾ 4. 12 33 a. m. ☾	12 3	5 40	6 20			12 38
Tuesday	5	G. Miller d. 1816	☾ south 2.52	12 3	5 39	6 21			1 35
Wednesday	6	Alb. Duerer	Sirius sets 10.38	12 2	5 38	6 22			2 20
Thursday	7	Oloius Peterson	♂ sets 3.15	12 2	5 37	6 23			3 9
Friday	8	Martin Chemnitz	Orion sets 12.58	12 2	5 35	6 25			3 38
Saturday	9	Thomas of West.	♂ stationary.	12 1	5 34	6 26			4 7
15. Palm Sunday.				Day's length, 12 h. 52 m.					
Sunday	10	Fulbert	Regulus sets 8.36 ☾	12 1	5 33	6 27			4 28
Monday	11	Leo the Great	☾ in apogee.	12 1	5 31	6 29			5 19
Tuesday	12	Sabas	☾ 12. 12.58 a. m.	12 1	5 30	6 30			rises.
Wednesday	13	Justin	♂ ♄ ☾ Vega rises 8.19	12 1	5 29	6 31			7 58
Thursday	14	Mound Thursday	Rigel sets 11.5	12 0	5 28	6 32			8 56
Friday	15	Good Friday	7* sets 5.35	12 0	5 27	6 33			9 40
Saturday	16	Calixtus	Antares rises 10.18	12 0	5 25	6 35			10 16
16. Easter Sunday.				Day's length, 13 h. 10 m.					
Sunday	17	Easter	♂ south 9.58	11 59	5 24	6 36			10 52
Monday	18	Luther at Worms	♂ rises 11.38 ☾	11 59	5 23	6 37			11 44
Tuesday	19	Melanchton	♂ ☽ ☾ ☽ ☽ ☽	11 59	5 21	6 39			morn.
Wednesday	20	Bugenhagen	☾ 20. 12.32 a. m.	11 58	5 20	6 40			12 40
Thursday	21	Anselm of Cant.	☾ south 3.2	11 58	5 19	6 41			1 30
Friday	22	H. H. Hurd b. 1854	Aldebaran sets 9.24	11 58	5 18	6 42			2 11
Saturday	23	Adelb. of Prague	♂ ♄ ☽ ♄ south 10.27	11 58	5 17	6 43			2 54
17. 1st Sunday after Easter.				Day's length, 13 h. 26 m.					
Sunday	24	Wilfred	♀ gr. Hel. Lat. N. ☽	11 58	5 15	6 45			3 56
Monday	25	Marcus	♂ in ☽ Spica so. 11.7	11 58	5 14	6 46			4 57
Tuesday	26	Dr. Kreckler d. 1883	☾ 26. 4.18 p.m. ☽ eclipsed	11 58	5 13	6 47			sets.
Wednesday	27	Otto Catelin	♂ south 5.27	11 57	5 12	6 48			8 1
Thursday	28	Fred. Myconius	♂ ☽ ☽ ♀ sets 8.40	11 57	5 11	6 49			8 56
Friday	29	Ludw. of Berquin	♂ ☽ ☽ Orion sets 9.48	11 57	5 10	6 50			9 40
Saturday	30	Geo. Calixt	♀ greatest Elong. E.	11 57	5 9	6 59			10 34

Weather Forecast.—1. Variable; 2. high winds; 3. cloudy; 4. unsettled; 5. windy; 6. clearing; 7. frosty; 8. showers; 9. cloudy; 10. threatening; 11. warm; 12. cloudy; 13. rain; 14. cloudy, dull; 15. rainy; 16. clouds, windy; 17. clear; 18. frost; 19. milder; 20. change; 21. rain; 22. breezy; 23. hazy; 24. cloudy; 25. showers, hail; 26. clear; 27. hazy; 28. cloudy; 29. pleasant; 30. warm.

"What sort of a man is young Cadley?" asked the tailor at the commercial agency. "One of the most promising on our list." "Thanks. That's all I want to know. I've enough promising young men on my books now to bankrupt a richer man."

God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished.

5th month.

MAY, 1892.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN rises	SUN sets.	MOON'S SIGNS.	MOON RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
18. 2d Sunday after Easter.				Day's length, 13 h. 42 m.				
Sunday	1	J. Albright b. 1759	♂ stationary.	♌	11 57	5 7 6 53	♌	11 38
Monday	2	A. F. Leopold b. 1819	♂ south 8.56		11 57	5 6 6 54	♌	morn.
Tuesday	3	Monica	♌ 3. 1.43 p. m.		11 57	5 5 6 55	♌	12 24
Wednesday	4	Florian	♂ sets 1.40		11 57	5 4 6 56	♌	1 0
Thursday	5	Fred. the Wise	♂ in aphelion.		11 57	5 3 6 57	♌	1 45
Friday	6	Episcieus	♌ ♀ ♀ ♀ south 9.47		11 56	5 2 6 58	♌	2 4
Saturday	7	Humboldt	Orion sets 8.20	♌	11 56	5 1 6 59	♌	2 38
19. 3d Sunday after Easter.				Day's length, 13 h. 58 m.				
Sunday	8	Stanislaus	Sirius sets 8.40		11 56	5 0 7 0	♌	3 1
Monday	9	Gregory of Naz.	♌ in apogee.		11 56	4 59 7 1	♌	3 27
Tuesday	10	Victoria	♌ ♀ ♀ ♀ Libræ so. 8.18		11 56	4 58 7 2	♌	4 20
Wednesday	11	S. Neitz d. 1885	♌ 11. 5.31 p. m.	♌	11 56	4 57 7 3	♌	rises.
Thursday	12	Miletius the Great	♌ ♀ south 8.56		11 56	4 56 7 4	♌	8 40
Friday	13	Servatius	Alphacca south 12.5		11 56	4 55 7 5	♌	9 54
Saturday	14	Pachomius	Regulus sets 11.56	♌	11 56	4 54 7 6	♌	10 9
20. 4th Sunday after Easter.				Day's length, 14 h. 12 m.				
Sunday	15	Moses	♌ south 8.3		11 56	4 53 7 7	♌	10 58
Monday	16	John Schaaf b. 1813	Spica south 9.31		11 56	4 52 7 8	♌	11 10
Tuesday	17	Jodseus	♌ ♀ ♀ ♀ ♀ gr. Elong. W.		11 56	4 51 7 9	♌	morn.
Wednesday	18	J. Albright d. 1808	♌ rises 12.6		11 56	4 50 7 10	♌	12 2
Thursday	19	Potentia	19. 9.24 a. m.	♌	11 56	4 50 7 10	♌	12 44
Friday	20	Lafayette	Rigel sets 8.36		11 56	4 49 7 11	♌	1 24
Saturday	21	C. Roehm d. 1889	♌ enters ♏.	♌	11 56	4 48 7 12	♌	1 50
21. 5th Sunday after Easter.				Day's length, 14 h. 24 m.				
Sunday	22	Castus & Æmil.	♌ ♀ ♀ ♀ ♀ south 4.37		11 56	4 47 7 13	♌	2 12
Monday	23	Desiderius	Orion sets 7.30		11 56	4 46 7 14	♌	2 48
Tuesday	24	Esther	♌ in perigee. ♌ ♀ ♀		11 57	4 46 7 14	♌	3 10
Wednesday	25	Urbanus	♌ gr. Hel. Lat. S.		11 57	4 45 7 15	♌	3 58
Thursday	26	Ascension Day	♌ 26. 2.21 a. m.	♌	11 57	4 44 7 16	♌	sets.
Friday	27	John Calvin	Altair rises 8.54		11 57	4 43 7 17	♌	8 37
Saturday	28	William	Pollux sets 11.7	♌	11 57	4 43 7 17	♌	9 20
22. 6th Sunday after Easter.				Day's length, 14 h. 34 m.				
Sunday	29	W. W. Orwig d. 1889	♌ ♀ ♀ ♀ ♀ ♀ ♀	♌	11 57	4 42 7 18	♌	10 13
Monday	30	H. Kreckler sr. b. 1816	Arctur south 9.40		11 57	4 41 7 19	♌	10 58
Tuesday	31	Joachim Neander	♌ south 7.1		11 57	4 41 7 19	♌	11 40

Weather Forecast.—1. Clear; 2. fair; 3. shower; 4. variable; 5. thunder; 6. clouds; rain; 7. thunder shower; 8. showery; 9. clear; 10. fair; 11. clear; 12. thunder; 13. showery; 14. change; 15. cool, clear; 16. fine, warm; 17. changeable; 18. thunder; 19. unsettled; 20. sultry; 21. great heat; 22. hot, sultry; 23. thunder; 24. showers; 25. cloudy; 26. rain; 27. clouds; 28. threatening; 29. warm; 30. change; 31. clear.

Tattered Tramp at the door (to Miss Trotter an hour after her brother left the house)—
 "Your husband sent me for his best overcoat, ma'am. He wants me to take it to be cleaned." Miss Trotter (sarcastically)—
 "Will you kindly tell me when I am to be married to this husband who wants his overcoat?"

6th month.

JUNE, 1892.

30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S	MOON
				TIME.	rises	sets.	SIGNS.	RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
Wednesday	1	H. Stoezel b.1810	☾ greatest brilliancy. ☾	11 58	4 40	7 20		morn
Thursday	2	Pothin & Bland.	2. 4.23 a. m.	11 58	4 40	7 20		12 10
Friday	3	Clothilde	♂ ♃ ☽	11 58	4 39	7 21		12 37
Saturday	4	CORPUS CHRISTI	♃ sets 1.12 ☽	11 58	4 39	7 21		1 3

23. Whitsuntide.

Day's length, 14 h. 42 m.

Sunday	5	J. Dreisbach b. 1789	☽ in apogee.	11 58	4 38	7 22		1 27
Monday	6	H. Herlon b.1814	♂ ♃ ☽ Arctur so. 9.12	11 58	4 38	7 22		1 50
Tuesday	7	Joshua Fry d.1888	♂ ♃ south 8.5	11 58	4 37	7 23		2 15
Wednesday	8	A. H. Franke	♃ south 6.30	11 59	4 37	7 23		2 45
Thursday	9	Columba	Procyon south 8.41	11 59	4 37	7 23		3 12
Friday	10	Fred. Barbarossa	10. 8.4 a. m.	11 59	4 36	7 24		rises.
Saturday	11	Th. Schneider d.1888	Vega south 1.7 ☾	11 59	4 36	7 24		8 40

24. Trinity Sunday.

Day's length, 14 h. 48 m.

Sunday	12	Renata of Ferr	Regulus sets 11.22	11 59	4 36	7 24		9 45
Monday	13	J. Frankhouser b. 34	♂ in ☽	12 0	4 35	7 25		10 38
Tuesday	14	Basilius the Great	☾ ♃ ☽	12 0	4 35	7 25		11 20
Wednesday	15	Bogatzky	Altair south 12.10	12 0	4 35	7 25		11 58
Thursday	16	Richard Baxter	♀ stationary.	12 0	4 35	7 25		morn.
Friday	17	John Tauler	17. 3.33 p. m.	12 1	4 35	7 25		12 20
Saturday	18	Pamphilus	♂ in Perihelion.	12 1	4 35	7 25		12 52

25. 1st Sunday after Trinity.

Day's length, 14 h. 50 m.

Sunday	19	Paphnutius	♀ in ☿ ♂ ♃ ☽	12 1	4 35	7 25		1 12
Monday	20	27 Mart. in Prag	☾ ent.☿. Longest day.	12 1	4 34	7 26		1 54
Tuesday	21	M. Claudius	☽ in per. Summer begins	12 1	4 35	7 25		2 25
Wednesday	22	Gottschalk	♂ ♃ ☽ ♃ south 5.36	12 2	4 35	7 25		2 58
Thursday	23	Bishop Long d. 1869	7* rises 2 2	12 2	4 35	7 25		3 38
Friday	24	John the Baptist	24. 8.38 a. m.	12 2	4 35	7 25		sets
Saturday	25	Augsb. Confession	♂ ♃ ☽ ♃ south 7.5 ☾	12 2	4 35	7 25		8 50

26. 2d Sunday after Trinity.

Day's length, 14 h. 50 m.

Sunday	26	J. B. Andræ	♀ sets 9.10	12 2	3 35	7 25		9 30
Monday	27	Geo. Dressel d.1839	Librae south 8.45	12 3	4 35	7 25		10 7
Tuesday	28	Irenæus	♂ gr. Hel. Lat. N.	12 3	4 36	7 24		10 40
Wednesday	29	Peter & Paul	Spica sets 12.11	12 3	4 36	7 24		11 4
Thursday	30	Raymond Lullus	♂ ♃ ☽ Vega so. 11.55	12 3	4 36	7 24		morn.









































Weather Forecast.—1, fine day; 2, warm; 3, showers; 4, fair; 5, clear; 6, change; 7, thunder shower; 8, showery; 9, thunder showers; 10, thunder; 11, great heat; 12, change; 13, pleasant; 14, variable; 15, clouds, rain; 16, damp; 17, foggy, dismal; 18, change; 19, clear, cooler; 20, thunder showers; 21, sultry; 22, warm; 23, thunder; 24, showery; 25, thunder showers; 26, cool; 27, sultry; 28, cloudy; 29, threatening; 30, fog, sultry.

—"See the capitalists riding along in their fine carriages!" yelled a socialist speaker at a meeting in a Chicago suburb the other evening. "Where, I ask you, are our horses and carriages?" "S'loon-keeper's drivin' mine round," responded a maudlin and red-nosed reformer of society, with dejection, and the orator changed the subject.

7th month.

JULY, 1892.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.		SUN rises		SUN sets.		MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.	H.	M.	H.	M.		H.	M.
Friday	1	D. Tobias d.1885	 1. 8.45 p. m. ♋ ☾	12	3	4	36	7	24		12	4
Saturday	2	Visit V. Mary	 ♄ south 4.59	12	4	4	36	7	24		12	44
27. 3rd Sunday after Trinity.				Day's length, 14 h. 48 m.								
Sunday	3	Acon Palearius	☾ in apogee. ♄ ☿ ☾	12	4	4	37	7	23		1	6
Monday	4	Independence	♄ south 6.34	12	4	4	37	7	23		1	40
Tuesday	5	M. Zulauf b.1820	♄ south 2.31	12	4	4	38	7	22		2	24
Wednesday	6	John Huss	♄ stationary.	12	5	4	38	7	22		2	58
Thursday	7	Jno. Seybert b.1791	☿ south 0.17	12	5	4	38	7	22		3	20
Friday	8	Kilian	 Vega so. 11.19 ☾	12	5	4	39	7	21		3	49
Saturday	9	J. Adams b.1815	 9. 8.15 p. m.	12	5	4	39	7	21		rises	
28. 4th Sunday after Trinity.				Day's length, 14 h. 42 m.								
Sunday	10	S Weber b.1810	☿ rises 3.30. Morning Star.	12	5	4	40	7	20		9	12
Monday	11	J.P.Kramer d.1889	Rigel rises 3.45	12	5	4	40	7	20		9	50
Tuesday	12	Henry II.	♄ ☿ ☾ Antares so. 8.51	12	5	4	41	7	19		10	15
Wednesday	13	Margaret	Sirius rises 4.8	12	6	4	41	7	19		10	48
Thursday	14	S. G. Rhoads b.1831	Andromeda rises 8.48	12	6	4	42	7	18		11	10
Friday	15	Apostle's Day	 ☼ ☿ ☼ ☼	12	6	4	43	7	17		11	54
Saturday	16	Sporatus	 16. 8.19 p. m.	12	6	4	44	7	16		morn.	
29. 5th Sunday after Trinity.				Day's length, 14 h. 34 m.								
Sunday	17	Arnulf	☾ in per. [Dog days begin.	12	6	4	44	7	16		12	24
Monday	18	Bonaventura	♄ south 1.37	12	6	4	45	7	15		12	58
Tuesday	19	Louise Henriette	Arctur sets 1.26	12	6	4	46	7	14		1	10
Wednesday	20	Elijah	♄ ☿ ☾ Spica sets 10.44	12	6	4	46	7	14		1	47
Thursday	21	Eberhard	Altair south 11.32 ☾	12	6	4	47	7	13		2	12
Friday	22	Mary Magdalene	 ♄ ☿ ☾ ☼ ent. ♋	12	6	4	48	7	12		2	54
Saturday	23	Bergheimer d.1840	 23. 6.2 p. m.	12	6	4	49	7	11		sets	
30. 6th Sunday after Trinity.				Day's length, 14 h. 22 m.								
Sunday	24	J. Sindlinger b.1807	☼ ☿ ☼ ☼ in Aphelion.	12	6	4	50	7	10		8	3
Monday	25	James	♄ ☿ ☾ Pollux sets 8.20	12	6	4	51	7	9		8	35
Tuesday	26	Anna	Fomalhaut south 2.41	12	6	4	52	7	8		9	02
Wednesday	27	Raymond Palmer	♄ ☿ ☾	12	6	4	52	7	8		9	28
Thursday	28	John Seb. Bach	Aldebaran rises 1.8. ♋	12	6	4	53	7	7		9	59
Friday	29	Olaus the Holy	♄ greatest Elong. E.	12	6	4	54	7	6		10	23
Saturday	30	J. Dick b.1823	Pollux sets 8.2	12	6	4	55	7	5		10	53
31. 7th Sunday after Trinity.				Day's length, 14 h. 10 m.								
Sunday	31	G. S. Domer b.1828	 31. 2.17 p. m.	12	6	4	56	7	4		11	37

Weather Forecast.—1, very warm; 2, thunder-shower; 3, thunder; 4, showery; 5, sultry, thunder; 6, thunder shower; 7, clouds, showery; 8, cooler; 9, change; 10, clear; 11, warm; 12, sultry; 13, great heat; 14, warm day; 15, warm; 16, warm and dry; 17, smoky; 18, cloudy; 19, threatening; 20, windy; 21, hot and dry; 22, great heat; 23, change; 24, rain; 25, cooler; 26, clouds; 27, cool; 28, changeable; 29, showers; 30, thunder showers; 31, showery.

Venus (♀) is in inferior conjunction with the Sun on the 9th, and changes from evening star to morning star.

8th month.

AUGUST, 1892.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.		SUN rises		SUN sets.		MOON'S SIGNS.	MOON RISES & SETS.
				H.	M.	H.	M.	H.	M.		H. M.
Monday	1	Lammas Day	♄ in aphelion.	12	6	4	56	7	4		morn.
Tuesday	2	Mart. under Nero	♃ south 4.48	12	6	4	57	7	3		12 12
Wednesday	3	H. Kletzing b.1818	♄ south 0.20	12	6	4	58	7	2		1 4
Thursday	4	Leonh. Kaefer	♄ ♄ ☉ Spica sets 9.46	12	6	4	59	7	1		1 50
Friday	5	Evg. Salzburger	Vega south 9.30	12	6	5	0	7	0		2 9
Saturday	6	TRANSFIGURATION.	Antares south 7.12	12	6	5	1	6	59		2 50

32. 8th Sunday after Trinity.

Day's length, 13 h. 56 m.

Sunday	7	Nonna	♄ ♄ ☽ Markab so. 1.52	12	5	5	3	6	57		3 19
Monday	8	Hormisda	♃ 8. 6.29 a. m.	12	5	5	4	6	56		rises
Tuesday	9	Numidicus	♃ Fomalhaut so.1.34	12	5	5	5	6	55		8 14
Wednesday	10	Dest. o Jerusalem	Sirius rises 4.16	12	5	5	6	6	54		8 45
Thursday	11	Greg. of Utrecht	☽ in perigee.	12	5	5	7	6	53		9 9
Friday	12	Ans. of Havelb.	Orion rises 1.52	12	5	5	9	6	51		9 40
Saturday	13	Zinzendorf	♄ ♃ ☽ Algenib so. 2.44	12	4	5	10	6	50		10 4

33. 9th Sunday after Trinity.

Day's length, 13 h. 40 m.

Sunday	14	J. Kreamer d. 1886	♃ stationary.	12	4	5	11	6	49		10 58
Monday	15	Aseen V. Mary	♃ 15. 1.9 a. m.	12	4	5	12	6	48		11 17
Tuesday	16	Rochus	♄ ♃ ☽ ♃ so. 2.16	12	4	5	13	6	47		11 50
Wednesday	17	John Gerhard	Achernar south 3.50	12	4	5	14	6	46		morn.
Thursday	18	Hugo Grotius	Castor rises 1.38	12	4	5	15	6	45		12 11
Friday	19	Sebaldus	♀ south 9.12	12	3	5	16	6	44		1 42
Saturday	20	Dreisbach d.1871	Regulus rises 1.42	12	3	5	18	6	42		2 30

34. 10th Sunday after Trinity.

Day's length, 13 h. 24 m.

Sunday	21	J. Walter b. 1781	♄ greatest Hel. Lat. S.	12	3	5	19	6	41		3 48
Monday	22	W.F.Schneider died 1879	♃ 22. 5. 21 a. m.	12	3	5	20	6	40		sets
Tuesday	23	Chr. Mueller b.1830	♃ ☉ enters ♏	12	2	5	21	6	39		7 37
Wednesday	24	St. Bartholomew	Capella rises 1.5	12	2	5	23	6	37		8 4
Thursday	25	Ludovicus	♄ ♄ ☉ inferior.	12	2	5	24	6	36		8 42
Friday	26	Ulphilas	♄ south 10.24	12	2	5	25	6	35		9 7
Saturday	27	Jovinian	☽ in apogee. ♄ ♃ ☽	12	1	5	26	6	34		9 48

35. 11th Sunday after Trinity.

Day's length, 13 h. 8 m.

Sunday	28	St. Augustine	Altair south 9.14	12	1	5	27	6	33		10 16
Monday	29	John beheaded	Antares sets 10.8	12	1	5	29	6	31		10 50
Tuesday	30	Claudius of Turin	♃ 30. 8.1 a. m.	12	1	5	30	6	30		11 12
Wednesday	31	Adian	Dog Days end.	12	0	5	31	6	29		morn.

Weather Forecast.—1, cloudy; 2, rainy; 3, cloudy; 4, thunder; 5, clearing; 6, fair; 7, thunder storm; 8, change; 9, threatening; 10, foggy; 11, warm; 12, change; 13, clouds; 14, fine day; 15, clear; 16, fine day; 17, change; 18, shower; 19, fair; 20, clouds-rain; 21, showery; 22, clouds; 23, thunder; 24, damp-wet; 25, changeable; 26, clear; 27, warm; 28, variable; 29, rain; 30, pleasant; 31, showers.

Mars (♄) is in opposition with the Sun on the 4th and shines all night.

Never chase a lie. Let it alone, and it will run itself to death. I can work out a good character much faster than any one can lie me out of it.

9th month. **SEPTEMBER, 1892.** 30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON RISES & SETS.
				TIME.	rises	sets.		
				H. M.	H. M.	H. M.		H. M.
Thursday	1	Hannah	Sirius rises 2.56	12 0	5 33 6	27		12 30
Friday	2	Mamas	Algenib south 1.21	12 0	5 34 6	26		1 12
Saturday	3	Hildegard	☐ ♀ ☽ ♀ stationary.	11 59	5 35 6	25		2 10

36. 12th Sunday after Trinity.

Day's length, 12 h. 50 m.

Sunday	4	G. B. Holdeman	♂ ☽ ☽ ♀ stationary.	11 59	5 36 6	24		2 50
Monday	5	John Mollie	Vega south 7.44	11 59	5 37 6	23		3 35
Tuesday	6	J. P. Leib d.1875	6. 3.39 p. m.	11 59	5 39 6	21		rises
Wednesday	7	Laz. Spengler	♂ in perihelion.	11 58	5 40 6	20		7 10
Thursday	8	A. Overholt d.1884	☽ in perigee.	11 58	5 41 6	19		7 45
Friday	9	Vallerchamp b.1805	♂ ♃ ☽ ♀ in ☾	11 58	5 43 6	17		8 7
Saturday	10	M. Sloat d.1884	Aldebaran rises 10.14	11 57	5 44 6	16		8 43

37. 13th Sunday after Trinity.

Day's length, 12 h. 32 m.

Sunday	11	John Benz	♂ greatest Elong. W.	11 57	5 45 6	15		9 35
Monday	12	C. King b. 1800	♂ ♀ ☽ Altair so. 8.23	11 57	5 47 6	13		10 30
Tuesday	13	Wm. Farel	13. 7.21 a. m.	11 56	5 48 6	12		11 40
Wednesday	14	H.S. Stauffer d. 1884	♀ in perihelion.	11 56	5 49 6	11		morn.
Thursday	15	T. Eisenhower b.1840	♃ rises 8.40	11 56	5 50 6	10		12 43
Friday	16	H. R. Yost d.1888	♂ ♀ ☽ Orion rises 11.50	11 55	5 52 6	8		1 45
Saturday	17	Lambert	Vega south 6.54	11 55	5 53 6	7		2 47

38. 14th Sunday after Trinity.

Day's length, 12 h. 14 m.

Sunday	18	A.G. Spangenberg	Aldebaran rises 9.45	11 54	5 54 6	6		3 50
Monday	19	James Barber d.1867	♂ ♀ ☽. ♀ gr. Elong. W.	11 54	5 56 6	4		4 56
Tuesday	20	W.W. Orwig b.1810	20. 7.48 p. m.	11 54	5 57 6	3		sets
Wednesday	21	Ember Day	Algol so. 3.4	11 53	5 58 6	2		7 2
Thursday	22	Emmeran	☽ enters ♈. Day and	11 53	6 0 6	0		7 30
Friday	23	Mart. of Geneva	night equal. Autumn begins.	11 53	6 1 5	59		8 10
Saturday	24	Henry Fisher b.1801	☽ in apogee.	11 52	6 2 5	58		8 58

39. 15th Sunday after Trinity.

Day's length, 11 h. 56 m.

Sunday	25	Cleophas	♂ ♃ ☽ Achernar so. 1.16	11 52	6 3 5	57		9 0
Monday	26	Lioba	♃ sets 5.50	11 52	6 4 5	56		9 22
Tuesday	27	Philipp Graveron	Andromeda so. 11 41	11 51	6 6 5	54		9 59
Wednesday	28	H. Kletzing d. 1887	Orion rises 11.4	11 51	6 7 5	53		10 30
Thursday	29	St. Michael	29. 12.51 a. m.	11 51	6 8 5	52		11 58
Friday	30	Hieronymus	Fomalhaut south 10.24	11 50	6 10 5	50		morn.

Weather Forecast.—1, cloudy; 2, windy; 3, changeable; 4, fair; 5, unsettled; 6, warm; 7, sultry, hot; 8, thunder; 9, rain; 10, clear; 11, hazy; 12, showers; 13, gloomy; 14, thunder; 15, clearing; 16, change; 17, clouds; 18, dry; 19, cool; 20, threatening; 21, fair; 22, cloudy; 23, frost; 24, stormy; 25, variable, windy; 26, cloudy; 27, dry, cool; 28, frost; 29, clear; 30, cloudy.








Saturn (♄) is in conjunction with the Sun on the 25th and cannot be seen.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON
				TIME.	rises	sets.		RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
Saturday	1	J. G. Zinser d.1883	♂ ♀ ♃ ♄	11 50	6 11	5 46	♊	12 10










40. 16th Sunday after Trinity.

Day's length, 11 h. 38 m.

Sunday	2	Leodgar	♂ sets 1.20	11 49	6 13 5 47		1 25
Monday	3	Fred. Danner d. 1855	Fomalh. south 10.20	11 49	6 14 5 46		2 43
Tuesday	4	Franciscus	Sirius rises 12.55	11 49	6 15 5 45		3 58
Wednesday	5	John Young b 1796	Altair so. 6.59 ♄	11 49	6 17 5 43		5 10
Thursday	6	Henry Albert	♄ 6. 12.43 a. m.	11 49	6 18 5 42		rises
Friday	7	Theodore Beza	♂ ♀ ♄ sup. [D in per.	11 48	6 19 5 41		6 38
Saturday	8	Robert Grosshead	♄ ♄ ♄ rises 7.17	11 48	6 20 5 40		7 08









41. 17th Sunday after Trinity.

Day's length, 11 h. 20 m.

Sunday	9	U. H. Hershey b. 1843	$\delta \Psi$ Rigel rises 9.40	11 48	6 22 5 38		7 40
Monday	10	Justus Jonas	ζ in Ω	11 47	6 23 5 37		8 16
Tuesday	11	Vallenchamp d. 1851	Androm. so. 10.53	11 47	6 24 5 36		9 58
Wednesday	12	G. T. Haines b. 1809	 12. 4.9 p. m.	11 47	6 26 5 34		10 48
Thursday	13	Elizabeth Frey	 Arctur south 8.10	11 47	6 27 5 33		11 40
Friday	14	Nicholas Ridley	Orion rises 9.58	11 46	6 28 5 32		morn.
Saturday	15	Jac. Wagner b. 1824	Fomalhaut south 9.28	11 46	6 29 5 31		12 40

42. 18th Sunday after Trinity.

Day's length, 11 h. 12 m.

Sunday	16	Gallus	♂ ♀ ☽ ♃ south 11.30	11 46	6 30	5 30		1 46
Monday	17	Florentine	Markab south 2.30	11 45	6 32	5 28		2 50
Tuesday	18	St. Luke	♂ ♃ ☽ ♃ in ☿ ☿	11 45	6 33	5 27		3 54
Wednesday	19	Chr. Schmidt	 Aldeb. rises 7.55	11 45	6 35	5 25		4 58
Thursday	20	J. Marquardt b 1815	 20.12.56 p.m. ☿	11 45	6 36	5 24		sets
Friday	21	Bishop Long b. 1800	☽ in apo. [eclipsed.	11 45	6 37	5 23		6 02
Saturday	22	Hedwig	Antares sets 7.11.	11 44	6 39	5 21		6 48



43. 19th Sunday after Trinity.

Day's length, 10 h. 42 m.

Sunday	23 H. Martyn	☺ enters ♍	11 44	6 40	5 20	☾	7 10
Monday	24 M. Schlatter	7* rises 6. 11	11 44	6 41	5 19	☾	7 58
Tuesday	25 John Huss	Capella south 2.49	11 44	6 42	5 18	☾	8 57
Wednesday	26 Thos. Buck d.1842	Rigel rises 8.29	11 44	6 44	5 16	☾	10 12
Thursday	27 Frumentius	♋ ☿ ☽	11 44	6 45	5 15	☾	11 21
Friday	28 Simon & Jude	☾ 28. 3.58 p. m.	11 44	6 46	5 14	☾	morn.
Saturday	29 Alfred the Great	♋ ♀ ☺	11 44	6 47	5 13	☾	12 15

44. 20th Sunday after Trinity.

Day's length 10 h. 26 m.

Sunday	30	Jacob Sturm	♂ 5 2	7 * rises 5.54	11 44	6 48 5 12		12 50
Monday	31	Reformation		Sirius rises 11.14	11 44	6 50 5 10		1 30

Weather Forecast.—1. warm; 2. sultry; 3. damp; 4. clouds; 5. change; 6. clear windy; 7. warm; 8. cooler; 9. clear; 10. clear, dry; 11. changeable; 12. clouds; 13. pleasant; 14. showers; 15. cool, frosty; 16. variable; 17. dry, cool; 18. clearing; 19. smoky-dry; 20. clouds; 21. drizzly; 22. cooler; 23. rough-stormy; 24. clearing; 25. cool; 26. dismal; 27. clouds; 28. change; 29. dark-gloomy; 30. wind-rain; 31. change.

Jupiter [21] is in opposition with the Sun on the 12th and shines all night.

11th month. NOVEMBER, 1892. 30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN		MOON'S SIGNS.	MOON RISES & SETS.
				TIME.	rises	sets.		
				H. M.	H. M.	H. M.		H. M.
Tuesday	1	<i>All Saints</i>	♃ sets 3.20 ☾ ☾	11 44	6 51	5 9		2 58
Wednesday	2	Ad. Miller b.1831	♃ ♃ Orion rises 8.52	11 44	6 52	5 8		4 1
Thursday	3	J. Schaeffe b.1821	☾ eclipsed, invis.	11 44	6 53	5 7		5 5
Friday	4	J. A. Bengel	♃ 4. 10. 21 a. m.	11 44	6 54	5 6		rises
Saturday	5	Chas Hesser b.1807	Fomalhaut south 8.12	11 44	6 55	5 5		5 40
45. 21st Sunday after Trinity.				Day's length, 10 h. 10 m.				
Sunday	6	C. Ehrhardt d. 1885	Markab south 8.12	11 44	6 56	5 4		6 18
Monday	7	Willibrord	♀ south 9.12	11 44	6 57	5 3		7 50
Tuesday	8	Willihead	7* south 12.3 ☾	11 44	6 58	5 2		8 41
Wednesday	9	J. v. Staupitz	Sirius rises 10.39	11 44	6 59	5 1		9 32
Thursday	10	Martin Luther	Regulus rises 12.14	11 44	7 05	0		10 30
Friday	11	† Martin, Bishop	☾ 11. 3.4 a. m.	11 44	7 14	59		11 30
Saturday	12	Livinus	☾ Vega south 1.24	11 44	7 34	57		morn.
46. 22d Sunday after Trinity.				Day's length 9 h. 54 m.				
Sunday	13	Arcadius	♀ in Perihelion.	11 45	7 44	56		12 33
Monday	14	J. Borkert b.1805	Sirius rises 8.10 ☾	11 45	7 54	55		1 37
Tuesday	15	Jacob Boas b.1815	♃ ♃ Orion rises 8.0	11 45	7 64	54		2 40
Wednesday	16	A.F. Leopold d.1889	Rigel rises 7.13	11 45	7 74	53		3 46
Thursday	17	M. Heil b.1839	♃ ♃ Gr. Hel. Lat. S.	11 45	7 84	52		4 53
Friday	18	Gregory E.	☾ in apogee.	11 45	7 94	51		6 3
Saturday	19	Elizabeth	☾ 19. 7.51 a. m.	11 46	7 104	50		sets
47. 23d Sunday after Trinity.				Day's length, 9 h. 40 m.				
Sunday	20	John Williams	Altair sets 10.27	11 46	7 114	49		5 49
Monday	21	Columbanus	Capella south 1.38	11 46	7 114	49		6 44
Tuesday	22	Phil. Wagner b.1800	☾ enters ♏ ☾	11 46	7 124	48		7 51
Wednesday	23	Clement of Rome	♃ greatest Elong. E.	11 47	7 134	47		8 42
Thursday	24	<i>Thanksgiving</i>	♃ south 8.42	11 47	7 144	46		9 36
Friday	25	Catharine	Andromeda south 15.5	11 47	7 154	45		10 32
Saturday	26	Conrad	♀ south 9.22	11 47	7 154	45		11 26
48. 1st Sunday in Advent.				Day's length, 9 h. 30 m.				
Sunday	27	Marg. Blaarer	☾ 27. 5 a. m. ♃ ☾	11 48	7 164	44		morn.
Monday	28	L. E. Knerr b.1838	♃ sets 11.40	11 48	2 174	43		12 30
Tuesday	29	Saturnius	♃ sets 1.50 ☾	11 48	7 174	43		1 48
Wednesday	30	Andrew	♃ ♃ Arctur so. 9.33	11 49	7 184	42		2 58

Weather Forecast. —1, clearing; 2, bright; 3, clear frosty; 4, change 5, blustery; 6, cold; 7, moderate; 8, cloudy; 9, clearing; 10, smoky; 11, hazy; 12, frosty; 13, clear; 14, smoky; 15, rain; 16, dismal; 17, dark, dismal; 18, rain and snow; 19, gloomy, damp; 20, stormy, cold; 21, snow-flurries; 22, cold, frosty; 23, clouds; 24, clearing; 25, rough day; 26, blustery; 27, change; 28, threatening; 29, blustery; 30, cloudy, snow.

The great high road of human welfare lies along the old highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful. Success treads on the heels of every right effort.

God is our Father. Heaven is His high throne, and this earth is His footstool. While we sit around or meditate, or pray, one by one, as we fall asleep, He lifts us into His bosom, and our waking is inside the gates of an everlasting world.

12th month. **DECEMBER, 1892.** 31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN rises	SUN sets.	MOON'S SIGNS.	MOON RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
Thursday	1	Jos. Dunlap d. 1884	♂ ♀ ☽ ♄ south 8.13 ☾	11 49	7 19	4 41		4 1
Friday	2	John Ruysbroek	♄ in perigee.	11 50	7 19	4 41		5 10
Saturday	3	J. Walter d. 1818	3. 8.49 p. m.	11 50	7 20	4 40		rises

49. 2d Sunday in Advent.

Day's length, 9 h. 20 m.

Sunday	4	G. v. Zuetphen	♀ greatest Hel. Lat. N.	11 50	7 20	4 40		5 25
Monday	5	Nicolaus	Sirius rises 8.50 ☾	11 51	7 21	4 39		6 27
Tuesday	6	W. Stegner b. 1832	♂ in ♈. ♀ south 9.29	11 51	7 21	4 39		7 41
Wednesday	7	C. Hammer b. 1809	Regulus rises 10.24	11 52	7 22	4 38		8 58
Thursday	8	Fr. Ad. Lampe	Fomalhaut sets 9.48	11 52	7 23	4 37		10 1
Friday	9	Benj. Schmolck	Orion rises 6.22	11 53	7 23	4 37		11 3
Saturday	10	Paul Eber	10. 9.01 p. m.	11 53	7 23	4 37		morn.

50. 3d Sunday in Advent.

Day's length, 9 h. 14 m.

Sunday	11	H. v. Zuetphen	♂ in Perihelion.	11 53	7 23	4 37		12 4
Monday	12	Christ. Glaus d. 1875	Aldebaran south 11.9 ♈	11 54	7 24	4 36		12 57
Tuesday	13	Berthold	7* south 10.14	11 54	7 24	4 36		1 27
Wednesday	14	Dioseurus	Arietas south 8.20	11 55	7 24	4 36		2 22
Thursday	15	Ignatius	♄ in apogee. ♂ ♀ ♄	11 56	7 25	4 35		3 12
Friday	16	J. Schaeffe d. 1888	♀ rises 3.45	11 56	7 25	4 35		3 56
Saturday	17	M. Yauch d. 1885	Orion south 12.4	11 56	7 25	4 35		4 40

51. 4th Sunday in Advent.

Day's length, 9 h. 10 m.

Sunday	18	Seckendorf	♂ ♀ ☽ ♄ south 5.48	11 57	7 25	4 35		5 56
Monday	19	John Schaaf d. 1888	19. 2.55 a. m. ☾	11 57	7 25	4 35		sets
Tuesday	20	A. Schaeffer d. 1870	♂ south 6.50	11 58	7 25	4 35		5 19
Wednesday	21	Ember Day	☽ enters ♊. Shortest	11 58	7 26	4 34		6 33
Thursday	22	Hugo McKeil	[day. Winter begins.	11 59	7 25	4 35		7 54
Friday	23	Anna du. Bourg	♀ south 9.46	12 0	7 25	4 35		9 4
Saturday	24	Farnsworth d. 1883	♄ south 6.44	12 0	7 25	4 35		10 24

52. Christmas Sunday.

Day's length, 9 h. 10 m.

Sunday	25	Christmas	♄ sets 11.28	12 1	7 25	4 35		11 35
Monday	26	Stephen	26. 3.54 p. m. ☽	12 1	7 25	4 35		morn.
Tuesday	27	H. Krecker, Sr. d. 1888	♂ ♄ ☽ Rigel so. 10.42	12 1	7 25	4 35		12 43
Wednesday	28	Innocents	♄ sets 12.50	12 2	7 25	4 35		1 49
Thursday	29	David	Sirius rises 8.8	12 2	7 24	4 36		2 52
Friday	30	J. P. Leib b. 1802	Altair sets 7.30	12 3	7 24	4 36		3 57
Saturday	31	Sylvester	♄ in perigee. ♂ ♀ ☽	12 3	7 24	4 36		4 38

Weather Forecast.—1, cloudy, cold; 2, disagreeable; 3, milder; 4, change; 5, colder, snow; 6, Overcast, 7, windy; 8, variable; 9, windy; 10, clouds; 11, dismal; 12, rain and snow; 13, damp; 14, clouds; 15, colder; 16, blustery; 17, changeable; 18, cloudy; 19, clear, cold; 20, unsettled; 21, gloomy; 22, rain; 23, rough day; 24, threatening; 25, cloudy, damp; 26, snow; 27, cloudy; 28, change; 29, snow flurries; 30, disagreeable; 31, milder.

Once there was a man. One day he was mortally shot by a negro. The man was Irish, and the episode vexed him exceedingly. His last words were: "This is the darkey's day of my existence." And immediately after: "I die a niggerminious death."



EASTER FLOWERS.

SUNDAY-SCHOOL CALENDAR.

FIRST QUARTER.

Lesson I.—January 3.

The Kingdom of Christ. Isaiah 11: 1-10.
Memory verses, 2-4.**Golden Text.**—He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Ps. 72: 8.**Topic.**—A Reign of Righteousness.*Daily Bible Readings.*

M.—The Kingdom of Christ. Isa. 11, 1-10.
Tu.—The Baptism of Christ. Matt. 3, 7-17.
W.—John's Testimony of Christ. John 3, 25-36.
Th.—The Glory of Christ's Kingdom. Ps. 72, 1-20.
F.—The New Jerusalem. Isa. 65, 17-25.
Sa.—A Reign of Peace. Hosea 2, 18-23.
Su.—The Gentiles to Rejoice. Rom. 15, 8-24.

Lesson II.—January 10.

A Song of Salvation. Isa. 26: 1-10.
Memory verses, 1-4.**Golden Text.**—Trust ye in the Lord ever; for in the Lord Jehovah is everlasting strength. Isa. 26: 4.**Topic.**—Trust in God.*Daily Bible Readings.*

M.—A Song of Salvation. Isa. 26, 1-10.
Tu.—The Gates of Righteousness. Ps. 118, 19-29.
W.—David's Confidence in God. Ps. 62, 1-12.
Th.—God's Judgments upon the Careless. Isa. 32, 9-20.
F.—The Path of the Just. Prov. 4, 14-27.
Sa.—Destruction of God's Enemies. Ps. 63, 1-11.
Su.—God's Impartial Judgment. Rom. 2, 1-13.

Lesson III.—January 17.

Overcome with Wine. (The Quarterly Temperance Lesson.) Isa. 28: 1-13.

Memory verses, 5-7.

Golden Text.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20: 1.**Topic.**—A Strong Foe.*Daily Bible Readings.*

M.—Overcome with Wine. Isa. 28, 1-13.
Tu.—The Drunkards of Israel. Isa. 5, 11-23.
W.—Death through Drunkenness. Lev. 10, 1-11.
Th.—Warning against Wine. Prov. 23, 29-35.
F.—Servants of Corruption. 2 Peter 2, 12-22.
Sa.—The Lord's Freeman. 1 Cor. 8, 1-13.
Su.—Sobriety Commanded. 1 Thess. 5, 5-23.

Lesson IV.—January 24.

Hezekiah's Prayer and Deliverance. Isa. 37: 14-21; 33-38.
Memory verses, 15-17.**Golden Text.**—The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Ps. 34: 17.**Topic.**—God Answers Prayer.*Daily Bible Readings.*

M.—Hezekiah's Prayer and Deliverance. Isa. 37, 14-21; 33-38.
Tu.—Daniel's Prayer for Jerusalem. Dan. 9, 16-27.
W.—Importunate Prayer. Luke 18, 1-8.
Th.—Answer to Prayer Promised. Matt. 7, 7-20.
F.—God's Loving Mercy. Ps. 145, 1-21.
Sa.—Sennacherib's Destruction. 2 Kings 19, 20-37.
Su.—Deliverance in the Day of Trouble. Ps. 18, 17-36.

Lesson V.—January 31.

The Suffering Saviour. Isa. 53: 1-12.
Memory verses, 3-5.**Golden Text.**—The Lord hath laid on Him the iniquity of us all. Isa. 53: 6.**Topic.**—Our Substitute.*Daily Bible Readings.*

M.—The Suffering Saviour. Isa. 53, 1-12.
Tu.—His Visage Marred. Isa. 52, 1-15.
W.—Cut off, but not for Himself. Dan. 9, 20-27.
Th.—The Saviour Betrayed. Mark 14, 43-52.
F.—The Saviour Mocked. Mark 15, 1-20.
Sa.—The Saviour Forsaken. Mark 14, 26-42.
Su.—Jesus the Christ. Acts 8, 26-40.

Lesson VI.—February 7.

The Gracious Call. Isa. 55: 1-13.
Memory verses, 6-8.**Golden Text.**—Seek ye the Lord while He may be found, call ye upon Him while He is near. Isa. 55: 6.**Topic.**—Salvation Free for All.*Daily Bible Readings.*

M.—The Gracious Call. Isa. 55, 1-13.
Tu.—The Invitation to All. Matt. 11, 16-30.
W.—The Water of Life. John 4, 1-26.
Th.—The Everlasting Covenant. Isa. 61, 1-11.
F.—Seek the Lord. Matt. 7, 7-20.
Sa.—The Time to Seek God. 2 Cor. 6, 1-18.
Su.—All the World Invited. Rev. 22, 1-21.

Lesson VII.—February 14.

The New Covenant. Jer. 31: 27-37.
Memory verses, 33-34.**Golden Text.**—I will forgive their iniquity, and I will remember their sin no more. Jer. 31: 34.**Topic.**—Sins Pardoned.*Daily Bible Readings.*

M.—The New Covenant. Jer. 31, 27-37.
Tu.—David's Delight. Ps. 40, 5-17.
W.—No Condemnation. Rom. 8, 1-11.
Th.—Israel Shall Be Saved. Rom. 11, 26-36.
F.—Fruits of Justification. Rom. 5, 1-11.
Sa.—Fruit of Righteousness. James 3, 1-18.
Su.—God our Salvation. Isa. 12, 1-6.

Lesson VIII.—February 21.

Jehoiakim's Wickedness. Jer. 36: 19-31.
Memory verses, 22, 23.**Golden Text.**—To-day, if ye will hear His voice, harden not your hearts. Heb. 3: 15.**Topic.**—God Hates Sin.*Daily Bible Readings.*

M.—Jehoiakim's Wickedness. Jer. 36, 19-31.
Tu.—Ezekiel's Roll. Ezek. 2, 1-10.
W.—Manasseh's Wickedness. 2 Chron. 33, 1-18.
Th.—Sin Separates from God. Isa. 59, 1-21.
F.—Wickedness will be Punished. 2 Peter 3, 1-18.
Sa.—For Our Admonition. 1 Cor. 10, 1-15.
Su.—The Servants of Sin. Rom. 6, 11-23.

Lesson IX.—February 28.

Jeremiah Persecuted. Jer. 37: 11-21.

Memory verses, 15-17.

Golden Text.—I am with thee, saith the Lord, to deliver thee. Jer. 1: 19.**Topic.**—Comfort in Trouble.*Daily Bible Readings.**M.*—Jeremiah Persecuted. Jer. 37, 11-21.*Tu.*—Joseph in Prison. Gen. 40, 1-15.*W.*—John in Prison. Matt. 14, 1-12.*Th.*—Peter in Prison. Acts 12, 1-12.*F.*—Paul and Silas in Prison. Acts 16, 16-31.*Sa.*—Paul in Prison. Phil. 1, 1-20.*Su.*—Visiting the Prisoners. Matt. 25, 34-40.

Lesson X.—March 6.

The Downfall of Judah. Jer. 39: 1-10

Memory verses, 6-8.

Golden Text.—Behold, your house is left unto you desolate. Matt. 23: 38.**Topic.**—The Transgressor's Doom.*Daily Bible Readings.**M.*—The Downfall of Judah. Jer. 39, 1-10.*Tu.*—The Destruction of Jerusalem. Jer. 52, 12-27.*W.*—Foretold by Moses. Deut. 28, 45-55.*Th.*—Foretold by Isaiah. Isa. 29, 1-16.*F.*—Foretold by Jeremiah. Jer. 15, 1-9.*Sa.*—Foretold by Ezekiel. Ezek. 12, 1-16.*Su.*—The Captives at Babylon. Ps. 137, 1-9.

Lesson XI.—March 13.

Promise of a New Heart. Ezek. 36: 25-38.

Memory verses, 25-27.

Golden Text.—A new heart also will I give you, and a new spirit will I put within you. Ezek. 36: 26.**Topic.**—The Blood of Christ Cleanseth.*Daily Bible Readings.**M.*—Promise of a New Heart. Ezek. 36, 25-38.*Tu.*—The Stony Heart Removed. Ezek. 11, 13-25.*W.*—The Perfect Saviour. 1 John 1, 1-10.*Th.*—Blood of Jesus Cleanseth. Heb. 9, 11-28.*F.*—The Fountain Opened. Zech. 13, 1-9.*Sa.*—Plenteous Redemption. Ps. 130, 1-7.*Su.*—None other Name. Acts 4, 1-12.

Lesson XII.—March 20.

Review.**Golden Text.**—The earth shall be full of the knowledge of the Lord as the waters cover the sea. Isa. 11: 9.**Topic.**—The Fruits of Righteousness.*Daily Bible Readings.**M.*—The Kingdom of Christ. Isa. 11, 1-10.

A Song of Salvation. Isa. 26, 1-10.

Tu.—Overcome with Wine. Isa. 28, 1-13.

Hezekiah's Prayer and Deliverance. Isa. 37, 14-21.

W.—The Suffering Saviour. Isa. 53, 1-12.

The Gracious Call. Isa. 55, 1-13.

Th.—The New Covenant. Jer. 31, 27-37.

Jehoiakim's Wickedness. Jer. 36, 19-31.

F.—Jeremiah Persecuted. Jer. 37, 11-21.

The Downfall of Judah. Jer. 39, 1-10.

Sa.—Promise of a New Heart. Ezek. 36, 25-38.*Su.*—The Blessing of the Gospel. Isa. 40, 1-10.

Lesson XIII.—March 27.

The Blessing of the Gospel. (The Quarterly Missionary Lesson.) Isa. 40, 1-10.

Memory verses, 3-4.

Golden Text.—The glory of the Lord shall be revealed, and all flesh shall see it together. Isa. 40: 5.**Topic.**—The Power of the Gospel.*Daily Bible Readings.**M.*—The Blessing of the Gospel. Isa. 40, 1-10.*Tu.*—Messiah's Reign. Ps. 72, 1-20.*W.*—Enlargement of Zion. Isa. 60, 1-22.*Th.*—Prosperity Predicted. Zech. 2, 1-13.*F.*—The Great Commission. Mark 16, 14-20.*Sa.*—The Christian Ministry. 2 Cor. 4, 1-18.*Su.*—The Lord Reigneth. Ps. 96, 1-13.

SECOND QUARTER.

Lesson I.—April 3.

The Way of the Righteous. Ps. 1: 1-6.

Memory verses, 1-6.

Golden Text.—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Ps. 1: 1.**Topic.**—The Way to Blessedness.*Daily Bible Readings.**M.*—The Way of the Righteous. Ps. 1, 1-6.*Tu.*—The Duty of the Righteous. Deut. 6, 1-25.*W.*—The Growth of the Righteous. Heb. 6, 1-20.*Th.*—Comfort for the Righteous. 1 John 2, 1-17.*F.*—Joy for the Righteous. John 15, 1-11.*Sa.*—Blessings for the Righteous. Ps. 128, 1-6.*Su.*—Heaven for the Righteous. Rev. 21, 14-27.

Lesson II.—April 10.

The King in Zion. Ps. 2: 1-12.

Memory verses, 10-12.

Golden Text.—Blessed are all they that put their trust in Him. Ps. 2: 12.**Topic.**—Christ's Spiritual Reign.*Daily Bible Readings.**M.*—The King in Zion. Ps. 2, 1-12.*Tu.*—On His Throne. Acts 2, 14-37.*W.*—His Government. Heb. 1, 1-14.*Th.*—Head of His Church. Eph. 1, 8-23.*F.*—His Subjects. Luke 19, 12-27.*Sa.*—His Reign Universal. Phil. 2, 1-11.*Su.*—King forever. Ps. 89, 15-37.

Lesson III.—April 17.

Christ's Resurrection. Matt. 28: 1-20.

Memory verses, 5-7.

Golden Text.—Now is Christ risen from the dead. 1 Cor. 15: 20.**Topic.**—Victory over the Grave.*Daily Bible Readings.**M.*—Christ's Resurrection. Matt. 28, 1-20.*Tu.*—Christ's Resurrection Foretold. Matt. 16, 21-28.*W.*—Unbelieving Disciples. Luke 24, 1-12.*Th.*—Peter and John at the Tomb. John 20, 1-10.*F.*—The Fruit of the Resurrection. 1 Cor. 15, 12-28.*Sa.*—The Believer's Resurrection. 1 Thess. 4, 13-18.*Su.*—The Final Resurrection. Rev. 20, 1-15.

Lesson IV.—April 24.

The Lord My Shepherd. Ps. 23, 1-6.

Memory verses, 1-6.

Golden Text.—The Lord is my Shepherd; I shall not want. Ps. 23: 1.**Topic.**—God's People Provided for.*Daily Bible Readings.**M.*—The Lord My Shepherd. Ps. 23, 1-6.*Tu.*—The Good Shepherd. John 10, 1-6.*W.*—The Tender Shepherd. Isa. 40, 1-11.*Th.*—The Wise Shepherd. John 10, 22-30.*F.*—Good Pasture. Ezek. 34, 11-16.*Sa.*—Safety. Ezek. 34, 22-31.*Su.*—The Chief Shepherd. 1 Peter 5, 1-14.

Lesson V.—May 1.

The Prayer of the Penitent. Ps. 51: 1-13.
Memory verses, 10-13.

Golden Text.—Create in me a clean heart, O God; and renew a right spirit within me. Ps. 51: 10.

Topic.—Seeking Forgiveness.

Daily Bible Readings.

M.—The Prayer of the Penitent. Ps. 51, 1-13.
Tu.—Mercy Sought. Ps. 6, 1-10.
W.—Transient Repentance. Exodus 10, 16-29.
Th.—Repentance of the Head. Num. 22, 22-35.
F.—The Return of the Penitent. Luke 15, 11-24.
Sa.—The Pardon of the Penitent. Luke 18, 10-14.
Su.—The Gratitude of the Penitent. Ps. 116, 1-19.

Lesson VI.—May 8.

Delight in God's House. Ps. 84: 1-12.
Memory verses, 9-12.

Golden Text.—Blessed are they that dwell in Thy House. Ps. 84: 4.

Topic.—Blessedness of God's Service.

Daily Bible Readings.

M.—Delight in God's House. Ps. 84, 1-12.
Tu.—One Thing Desired. Ps. 27, 1-14.
W.—Longing for Zion. Ps. 42, 1-11.
Th.—The Gates of Zion. Ps. 87, 1-7.
F.—The Design of the Church. Matt. 5, 1-16.
Sa.—The Power of the Church. Matt. 18, 15-22.
Su.—Christ the Head of the Church. Eph. 4, 1-16.

Lesson VII.—May 15.

A Song of Praise. Ps. 103: 1-22.

Memory verses, 1-5.

Golden Text.—Bless the Lord, O my soul, and forget not all His benefits. Ps. 103: 2.

Topic.—The Joy of Forgiveness.

Daily Bible Readings.

M.—A Song of Praise. Ps. 103, 1-22.
Tu.—The Song of Moses. Deut. 32, 1-14.
W.—Forgiveness and Peace. Ps. 32, 1-11.
Th.—Forgiveness from God. Mark 2, 1-11.
F.—Forgiveness through Faith. Acts 10, 34-43.
Sa.—Grace Abounding. Rom. 5, 1-21.
Su.—A New Song. Ps. 40, 1-11.

Lesson VIII.—May 22.

Daniel and His Companions. (The Quarterly Temperance Lesson). Dan. 1: 8-21.
Memory verses, 17-19.

Golden Text.—Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Daniel 1: 8.

Topic.—A Noble Purpose.

Daily Bible Readings.

M.—Daniel and his companions. Dan. 1, 8-21.
Tu.—Daniel Taken to Babylon. Dan. 1, 1-8.
W.—The Body to be Pure. 1 Cor. 6, 12-20.
Th.—Understanding in Dreams. Dan. 2, 24-45.
F.—Blessings for Obedience. Deut. 28, 1-9.
Sa.—Solomon's Testimony. Prov. 3, 1-10.
Su.—God's Care for His People. Deut. 8, 1-11.

Lesson IX.—May 29.

Nebuchadnezzar's Dream. Dan. 2: 36-49.
Memory verse, 44.

Golden Text.—All things are naked and opened unto the eyes of Him with whom we have to do. Heb. 4: 13.

Topic.—Wisdom for God's Servants.

Daily Bible Readings.

M.—Nebuchadnezzar's Dream. Dan. 2, 36-49.
Tu.—The Dream Unknown. Dan. 2, 1-12.
W.—The Dream Revealed. Dan. 2, 13-23.
Th.—The Dream Declared. Dan. 2, 24-35.
F.—The Kingdom of God. Ps. 2, 1-12.
Sa.—The Coming of the Kingdom. Luke 17, 20-37.
Su.—The Kingdom of Heaven. Matt. 13, 33-50.

Lesson X.—June 5.

The Fiery Furnace. Dan. 3: 13-25.
Memory verses, 16-18.

Golden Text.—When thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee. Isa. 43: 2.

Topic.—Deliverance for God's Servants.

Daily Bible Readings.

M.—The Fiery Furnace. Dan. 3, 13-25.
Tu.—Israel's Protector. Exod. 14, 13-22.
W.—The Present Help. Isa. 43, 1-7.
Th.—Elisha's Body-guard. 2 King's 6, 8-20.
F.—Worship Due to God. Deut. 10, 12-22.
Sa.—Paul's Comforter. Acts 27, 18-26.
Su.—The Fiery Trial. 1 Peter 4, 12-19.

Lesson XI.—June 12.

The Den of Lions. Dan. 6: 16-28.
Memory verses, 19-22.

Golden Text.—No manner of hurt was found upon him, because he believed in his God. Dan. 6: 23.

Topic.—The Believer's Safety.

Daily Bible Readings.

M.—The Den of Lions. Dan. 6, 16-28.
Tu.—Daniel Accused. Dan. 6, 1-13.
W.—Disciples Preserved. Mark 6, 45-56.
Th.—Prayer toward Jerusalem. 1 Kings 8, 44-50.
F.—Faith Rewarded. Heb. 11, 13-29.
Sa.—Faith Exemplified. Heb. 11, 30-40.
Su.—Praise for Deliverance. Ps. 34, 1-22.

Lesson XII.—June 19.

Review.

Golden Text.—Ye that love the Lord, hate evil; He preserveth the soul of His saints; He delivereth them out of the hand of the wicked. Ps. 97: 10.

Topic.—God's Presence with His People.

Daily Bible Readings.

M.—The Way of the Righteous. Ps. 1, 1-6.
Tu.—The King in Zion. Ps. 2, 1-12.
W.—Easter Lesson. Matt. 28, 1-20.
Th.—The Lord my Shepherd. Ps. 23, 1-6.
W.—The Prayer of the Penitent. Ps. 51, 1-13.
Th.—Delight in God's House. Ps. 84, 1-12.
Th.—A Song of Praise. Ps. 103, 1-22.
F.—Daniel and His Companions. Dan. 1, 8-21.
F.—Nebuchadnezzar's Dream. Dan. 2, 36-49.
Sa.—The Fiery Furnace. Dan. 3, 13-25.
Sa.—The Den of Lions. Dan. 6, 16-28.
Su.—Messiah's Reign. Ps. 72, 1-19.

Lesson XIII.—June 26.

Messiah's Reign. (The Quarterly Missionary Lesson.) Ps. 72: 1-19.

Memory verses, 7, 8.

Golden Text.—All kings shall fall down before Him; all nations shall serve Him. Ps. 72: 11.

Topic.—The Everlasting Dominion.

Daily Bible Readings.

M.—Messiah's Reign. Ps. 72, 1-19.
Tu.—Ruler Over Nations. Ps. 22, 23-31.
W.—Righteous Rule. Isa. 32, 1-8.
Th.—A Light to the Gentiles. Isa. 42, 1-9.
F.—One Lord. Zech. 14, 6-11.
Sa.—The Last Enemy. 1 Cor. 15, 20-28.
Su.—Everlasting Joy. Isa. 35.

THIRD QUARTER.

Lesson I—July 3.

The Ascension of Christ. Acts 1: 1-12.
Memory verses, 8-11.

Golden Text.—While He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. Acts 1-9.

Topic.—The Power Promised.

Daily Bible Readings.

M.—The Ascension of Christ. Acts 1, 1-12.
Tu.—Luke's Narrative. Luke 24, 36-53.
W.—Ascended on High. Ps 68, 11-19.
Th.—The Completed Atonement. Heb. 10, 11-21.
F.—Into Heaven Itself. Heb. 9, 24-28.
Sa.—Head Over All. Eph. 1, 15-23.
Su.—Thine for Evermore. Rev. 1, 9-18.

Lesson II—July 10.

The Descent of the Spirit. Acts 2: 1-12.
Memory verses, 1-4.

Golden Text.—When He, the Spirit of truth, is come, He will guide you into all truth. John 16: 13.

Topic.—The Tongue of Fire.

Daily Bible Readings.

M.—The Descent of the Spirit. Acts 2, 1-12.
Tu.—Peter's Testimony. Acts 2, 22-33.
W.—The Comforter. John 14, 15-26.
Th.—The Spirit of Truth. John 16, 5-14.
F.—The Spirit of Life. Rom. 8, 1-10.
Sa.—The Spirit of Adoption. Rom. 8, 11-18.
Su.—Fruits of the Spirit. Gal. 5, 16-26.

Lesson III—July 17.

The First Christian Church.—Acts 2: 37-47.
Memory verses, 37-39.

Golden Text.—The Lord added to the Church daily such as should be saved. Acts 2: 47.

Topic.—The Daily Increase.

Daily Bible Readings.

M.—The First Christian Church. Acts 2, 37-47.
Tu.—Of One Mind. Acts 4, 31-37.
W.—Appointment of Deacons. Acts 6, 1-7.
Th.—Faithful Office-Bearers. 1 Tim. 3, 1-13.
F.—The Gentiles Received. Acts 15, 1-11.
Sa.—Unity of the Church. Eph. 4, 1-14.
Su.—The People of God. 1 Peter 2, 1-10.

Lesson IV.—July 24.

The Lame Man Healed. Acts 3: 1-16.
Memory verses, 6-8.

Golden Text.—And His name, through faith in His name, hath made this man strong. Acts 3: 16.

Topic.—The Unspeakable Gift.

Daily Bible Readings.

M.—The Lame Man Healed. Acts 3, 1-16.
Tu.—Continuation of Peter's Address. Acts 3, 17-26.
W.—Christ's Power to Heal. John 5, 1-9.
Th.—Christ Gives Power. Matt. 10, 1-10.
F.—Faith a Necessity. Matt. 17, 14-21.
Sa.—Miracles in Proof of Authority. Luke 7, 16-23.
Su.—Gospel Power. Mark 16, 14-18.

Lesson V.—July 31.

Peter and John Before the Council. Acts 4: 1-18.
Memory verses, 8-11.

Golden Text.—There is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

Topic.—The Precious Name.

Daily Bible Readings.

M.—Peter and John Before the Council. Acts 4, 1-18.
Tu.—Paul's Confidence. Acts 20, 17-27.
W.—Promise of Help. Luke 21, 8-19.
Th.—Counted Faithful. 1 Tim. 1, 12-17.
F.—Not Ashamed. Rom. 1, 7-16.
Sa.—The Only Way. John 3, 11-19.
Su.—One Foundation. 1 Cor. 3, 1-11.

Lesson VI.—August 7.

The Apostles' Confidence in God. Acts 4, 19-31.
Memory verses, 29-31.

Golden Text.—They spoke the word of God with boldness. Acts 4: 31.

Topic.—The Gospel Power.

Daily Bible Readings.

M.—The Apostles' Confidence in God. Acts 4, 19-31.
Tu.—Exhortation to Boldness. Matt. 10, 18-39.
W.—A Strong Helper. Ps. 124.
Th.—Glorying in Persecution. Phil. 1, 12-21.
F.—Suffering with Christ. 1 Peter 4, 12-19.
Sa.—Without Fear. Ps. 27, 1-8.
Su.—More than Conquerors. Rom. 8, 28-39.

Lesson VII.—August 14.

Ananias and Sapphira. Acts 5: 1-11.
Memory verses, 9-11.

Golden Text.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6: 7.

Topic.—The Two Liars Punished.

Daily Bible Readings.

M.—Ananias and Sapphira. Acts 5, 1-11.
Tu.—Hypocrisy Condemned. Matt. 6, 1-6.
W.—Heart and Mouth. Matt. 12, 31-37.
Th.—Fate of Hypocrites. Matt. 7, 15-23.
F.—Lying Lips. Prov. 12, 13-22.
Sa.—Be Sincere. Eccl. 5, 1-6.
Su.—An Omniscient God. Ps. 139, 1-12.

Lesson VIII.—August 21.

The Apostles Persecuted. Acts 5: 25-41.
Memory verses, 29-32.

Golden Text.—We ought to obey God rather than men. Acts 5: 29.

Topic.—The Empty Prison.

Daily Bible Readings.

M.—The Apostles Persecuted. Acts 5, 25-41.
Tu.—Delivered from Prison. Acts 5, 17-24.
W.—Pleasing God. 1 Thes. 2: 1-12.
Th.—All Must Suffer. 2 Tim. 3, 10-17.
F.—Suffering for Righteousness. 1 Peter 3, 12-18.
Sa.—Glorying in Suffering. 2 Cor. 11, 21-31.
Su.—Patient Endurance. 2 Cor. 6, 1-18.

Lesson IX.—August 28.

The First Christian Martyr. Acts 7: 54-60; 8: 1-14.
Memory verses, 57-60.

Golden Text.—He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. Acts 7: 60.

Topic.—Faithfulness Rewarded.

Daily Bible Readings.

M.—The First Christian Martyr. Acts 7, 54-60; 8, 1-4.
Tu.—Stephen Accused. Acts 6, 8-15.
W.—For His Sake. Matt. 5, 10-16.
Th.—Undaunted. 2 Cor. 4, 1-11.
F.—Suffering for the Gospel. 2 Cor. 6, 1-10.
Sa.—Faithful unto Death. Rev. 2, 8-11.
Su.—Ready to be Offered. 2 Tim. 4, 1-8.

Lesson X.—September 4.

Phillip Preaching at Samaria. (The Quarterly Missionary Lesson.) Acts 8: 5-25.
Memory verses, 5-8.

Golden Text.—And there was great joy in that city. Acts 8: 8.

Topic.—Seeking the Holy Ghost.

Daily Bible Readings.

M.—Philip Preaching at Samaria. Acts 8, 5-25.
Tu.—False Prophets. Jer. 23, 21-32.
W.—Sorcery Forbidden. Deut. 18, 9-19.
Th.—Minding Earthly Things. Phil. 3, 15-21.
F.—The Spirit of Faith. Gal. 3, 1-6.
Sa.—Samaritans Believing. John 4: 31-42.
Su.—The Heart of Unbelief. 2 Tim. 3, 1-17.

Lesson XI.—September 11.

Phillip and the Ethiopian. Acts 8: 26-40.
Memory verses, 35-38.

Golden Text.—He that believeth on the Son hath everlasting Life. John 3: 36.

Topic.—Searching the Scriptures.

Daily Bible Readings.

M.—Philip and the Ethiopian. Acts 8: 26-40.
Tu.—The Law and the Prophets. Acts 28, 23-31.
W.—Paul's Appeal to Prophecy. Acts 26, 22-29.
Th.—Opening the Scriptures. Acts 17, 1-11.
F.—The Word of Power. 1 Cor. 1, 18-25.
Sa.—Baptism of Jesus. Matt. 3, 7-17.
Su.—Baptism into Christ. Rom. 6, 1-11.

Lesson XII.—September 18.

Review.

Golden Text.—And they were all filled with the Holy Ghost. Acts 2: 4.

Topic.—Primitive Christianity.

Daily Bible Readings.

M.—The Ascension of Christ. Acts 1, 1-12.
Tu.—The Descent of the Spirit. Acts 2, 1-12.
W.—The First Christian Church. Acts 2, 37-47.
Th.—The Lame Man Healed. Acts 3, 1-16.
F.—Peter and John before the Council. Acts 4, 1-18.
Sa.—The Apostles' Confidence in God. Acts 4, 19-31.
Su.—Ananias and Sapphira. Acts 5, 1-11.
M.—The Apostles Persecuted. Acts 5, 25-41.
Tu.—The First Christian Martyr. Acts 7, 54-60; 8, 1-4.
W.—Philip Preaching at Samaria. Acts 8, 5-25.
Th.—Philip and the Ethiopian. Acts 8, 26-40.
F.—The Lord's Supper Profaned. 1 Cor. 11, 20-34.

Lesson XIII.—September 25.

The Lord's Supper Profaned. (The Quarterly Temperance Lesson.) 1 Cor. 11: 20-34.
Memory verses, 23-25.

Golden Text.—Let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor. 11: 28.

Topic.—God's Ordinances are Pure.

Daily Bible Readings.

M.—The Lord's Supper Profaned. 1 Cor. 11, 20-34.
Tu.—The Last Supper. Matt. 26, 20-30.
W.—True Fellowship. 1 John 1.
Th.—Sincerity and Truth. 1 Cor. 5, 6-13.
F.—Take Heed. 1 Cor. 10, 1-13.
Sa.—Unworthy Sacrifice. Mal. 1, 1-9.
Su.—Communion with Christ. 1 Cor. 10, 16-21.

FOURTH QUARTER.

Lesson I.—October 2.

Saul of Tarsus Converted. Acts 9: 1-20.
Memory verses, 15-18.

Golden Text.—Except a man be born again, he cannot see the kingdom of God. John 3: 3.

Topic.—Saved through Prayer.

Daily Bible Readings.

M.—Saul of Tarsus Converted. Acts 9, 1-20.
Tu.—Paul's Declaration. Acts 22, 1-13.
W.—Paul before Agrippa. Acts 26, 9-13.
Th.—Manasseh Converted. 2 Chron. 33, 9-16.
F.—Called by Grace. Gal. 1, 11-24.
Sa.—Riches of Grace. Eph. 2, 1-10.
Su.—Giving up all for Christ. Phil. 3, 1-14.

Lesson II.—October 9.

Dorcas Raised to Life. Acts 9: 32-43.
Memory verses, 40-42.

Golden Text.—This woman was full of good works and alms deeds which she did. Acts 9: 36.

Topic.—Sad Hearts Gladdened.

Daily Bible Readings.

M.—Dorcas Raised to Life. Acts 9, 32-43.
Tu.—Care for the Poor. Deut. 15, 7-11.
W.—The Good Samaritan. Luke 10, 25-37.
Th.—Doing Good. Gal. 6, 1-10.
F.—Helping the Poor. Job 29, 11-16.
Sa.—Rich in Good Works. 1 Tim. 6, 17-21.
Su.—Poor for our Sakes. 2 Cor. 8, 1-9.

Lesson III.—October 16.

Peter's Vision. Acts 10: 1-20.
Memory verses, 1-4.

Golden Text.—Of a truth I perceive that God is no respecter of persons. Acts 10: 34.

Topic.—A Devout Gentile.

Daily Bible Readings.

M.—Peter's Vision. Acts 10, 1-20.
Tu.—What is Defilement? Matt. 15, 10-20.
W.—Inward Cleanness. Luke 11, 33-41.
Th.—Life for the Gentiles. Acts 11, 1-18.
F.—By Faith. Gal. 3, 7-14.
Sa.—The Woman of Samaria. John 4, 1-10.
Su.—Made Nigh. Eph. 2, 11-22.

Lesson IV.—October 23.

Peter at Caesarea. Acts 10: 30-48.
Memory verses, 39-43.

Golden Text.—Through His name whosoever believeth in Him shall receive remission of sins. Acts 10: 43.

Topic.—The Gospel for All.

Daily Bible Readings.

M.—Peter at Caesarea. Acts 10, 30-48.
Tu.—The Call. Acts 10, 21-29.
W.—No Respector of Persons. Rom. 2, 4-16.
Th.—Jesus Helps a Gentile. Matt. 8: 5-13.
F.—Power of the Spirit. Ezek. 37, 1-14.
Sa.—Accepted in the Beloved. Eph. 1, 1-14.
Su.—The Covenant of Grace. Rom. 11, 12-25.

Lesson V.—October 30.

The Gospel Preached at Antioch. Acts 11: 19-30.
Memory verses, 21-24.

Golden Text.—A great number believed, and turned unto the Lord. Acts 11: 21.

Topic.—The Grace of God.

Daily Bible Readings.

M. —The Gospel Preached at Antioch. Acts 11, 19-30.
Tu. —Persecution Predicted. Matt. 10, 16-23.
W. —Persecution Overruled. Phil. 1, 12-21.
Th. —Spreading Abroad. 1 Thess. 1, 1-10.
F. —The Light is Come. Isa. 60, 1-6.
Sa. —Power of God. 1 Cor. 2, 1-8.
Su. —An Endowed Church. Eph. 4, 1-16.

Lesson VI.—November 6.

Peter Delivered from Prison. Acts 12: 1-17.
Memory verses, 5-8.

Golden Text.—The angel of the Lord encampeth round about them that fear Him, and delivereth them. Ps. 34: 7.

Topic.—The Great Deliverer.

Daily Bible Readings.

M. —Peter Delivered from Prison. Acts 12, 1-17.
Tu. —Death of Herod. Acts 12, 18-25.
W. —Paul and Silas Delivered. Acts 16, 19-31.
Th. —Ask and Receive. Matt. 7, 7-12.
F. —Christ in the Midst. Matt. 18, 15-20.
Sa. —Precious Promises. Isa. 54, 11-17.
Su. —Jeremiah's Deliverance. Jer. 38, 1-13.

Lesson VII.—November 13.

The First Christian Missionaries. Acts 13: 1-13.
Memory verses, 2-4.

Golden Text.—That repentance and remission of sins should be preached in His name among all nations. Luke 24: 47.

Topic.—Sent forth by the Holy Ghost.

Daily Bible Readings.

M. —The First Christian Missionaries. Acts 13, 1-13.
Tu. —The Lord's Commission. Matt. 28, 16-20.
W. —Messengers Needed. Rom. 10, 14-21.
Th. —Message to the Rebellious. Ezek. 2, 1-7.
F. —Sorcery Forbidden. Deut. 18, 1-5.
Sa. —Spreading the Gospel. Rom. 15, 15-21.
Su. —Into All the World. Mark 16, 14-20.

Lesson VIII.—November 20.

Paul's First Missionary Sermon. Acts 13: 26-43.
Memory verse, 38.

Golden Text.—To you is the word of this salvation sent. Acts 13: 26.

Topic.—Proclaiming the Blessed Gospel.

Daily Bible Readings.

M. —Paul's First Missionary Sermon. Acts 13, 26-43.
Tu. —Beginning of the Address. Acts 13, 14-25.
W. —Preaching at Corinth. Acts 18, 1-11.
Th. —The Gospel of Liberty. Luke 4, 14-22.
F. —By Grace. Rom. 3, 19-26.
Sa. —Justification by Faith. Rom. 9, 25-33.
Su. —Hope of Life Everlasting. Ps. 16, 1-11.

Lesson IX.—November 27.

The Apostles Turning to the Gentiles. Acts 13: 44 to 14: 7.
Memory verses, 46-48.

Golden Text.—I have set thee to be a light to the Gentiles. Acts 13: 47.

Topic.—The Word Gladly Received.

Daily Bible Readings.

M. —The Apostles Turning to the Gentiles. Acts 13, 44 to 14, 7.
Tu. —God's Message Rejected. Jer. 7, 21-28.
W. —Refusing to Harken. Zech. 7, 8-14.
Th. —Warning against Unbelief. Heb. 3, 12-19.
F. —Pity for all Impenitent. Luke 19, 37-44.
Sa. —Fellow Heirs. Eph. 3, 1-12.
Su. —Gentiles in Promise. Isa. 49, 5-18.

Lesson X.—December 4.

Work among the Gentiles. Acts 14: 8-22.
Memory verses, 8-10.

Golden Text.—In His name shall the Gentiles trust. Matt. 12: 21.

Topic.—From Place to Place.

Daily Bible Readings.

M. —Work among the Gentiles. Acts 14, 8-22.
Tu. —The Opened Door. Acts 14, 13-23.
W. —Superstition. Acts 28, 1-6.
Th. —God Revealed in Nature. Rom. 1, 16-23.
F. —Worship God. Rev. 19, 6-10.
Sa. —Reference to Events. 2 Tim. 3, 10-17.
Su. —Rejoicing in Affliction. 2 Cor. 1, 1-11.

Lesson XI.—December 11.

The Apostolic Council. Acts 15: 12-29.
Memory verses, 8-11.

Golden Text.—Through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15: 11.

Topic.—Gentile Converts not to be burdened.

Daily Bible Readings.

M. —The Apostolic Council. Acts 15, 12-29.
Tu. —Occasion of the Council. Acts 15, 1-11.
W. —Paul's Reference to Facts. Gal. 2, 1-9.
Th. —One in Christ. Gal. 3, 19-29.
F. —Free in Christ. Gal. 5, 1-14.
Sa. —Complete in Christ. Col. 3, 8-19.
Su. —Turned to God from Idols. 1 Thess. 1, 1-10.

Lesson XII.—December 18.

Review.

Golden Text.—And whatsoever ye do in word or deed, do it all in the name of the Lord Jesus. Col. 3: 17.

Topic.—Working for the Master.

Daily Bible Readings.

M. —Saul of Tarsus Converted. Acts 9, 1-20.
Tu. —Dorcas Raised to Life. Acts 9, 32-43.
W. —Peter's Vision. Acts 10, 1-20.
Th. —Peter at Cesarea. Acts 10, 30-48.
W. —The Gospel Preached at Antioch. Acts 11, 19-30.
Th. —Peter Delivered from Prison. Acts 12, 1-17.
Th. —The First Christian Missionaries. Acts 13, 1-13.
F. —Paul's First Missionary Sermon. Acts 13, 26-43.
F. —The Apostles Turning to the Gentiles. Acts 13: 44 to 14: 7.
Sa. —Work among the Gentiles. Acts 14, 8-22.
Su. —The Apostolic Council. Acts 15, 12-29.

Lesson XIII.—December 25.

The Birth of Christ. (A Christmas Lesson.) Luke 2: 8-20.
Memory verses, 11-14.

Golden Text.—Behold, I bring you good tidings of great joy. Luke 2: 10.

Topic.—God Manifested in the Flesh.

Daily Bible Readings.

M. —The Birth of Christ. Luke 2, 8-20.
Tu. —The Lord's Christ. Luke 2, 25-35.
W. —Flight to Egypt. Matt. 2, 11-18.
Th. —Return to Nazareth. Matt. 2, 19-23.
F. —The Word. John 1, 1-14.
Sa. —Sent to Save. 1 John 4, 9-14.
Su. —Isaiah's Prophecy. Isa. 9, 1-7.

Worth Knowing.

Our Globe and Its Inhabitants.

The three primary divisions of man, as indicated by Latham, are the Indo-European, the Mongolian, and the African.

I. THE INDO-EUROPEAN OR CAUCASIC race originally extended from India across Europe, and increasing ever in civilization and intellectual power from age to age, has become the dominant one in the world, extending its influence to every part of the earth, supplanting many inferior races, and repeopling wide areas, as in America and Australia.

The Caucasian race comprises two principal branches—the Aryan and the Semitic. A third branch, according to M. de Quatrefages, includes the Caucasians proper, Euscarians (Basques), and others.

Most of the inhabitants of Europe belong to the Aryan Family; they are arranged in the following groups:

1. The Keltic, in the N. W., comprising the Welsh, Gaels, Erse, Manx, and Armoricans.
2. The Italic, chiefly in the S. W. and S., comprising the Italians and other Romance nations — French, Spanish, Portuguese, Roumanesch, and Roumanians.
3. The Thraco-Hellenic, in the S. E., Greeks and Albanians.
4. The Tuetonic, in the N. N. W., and center, comprising the Germans, Scandinavians, Danes, Icelanders, Dutch, Flemings, English.
5. The Lithuanian, S. E. of the Baltic.
6. The Slavonic, in the E., comprising the Russians, Poles, Tsekhs, Serbs, Croats, Bulgarians, etc.

The Indo-European or Caucasian race in Asia comprises the Hindus, Baluchis, Afghans, Iranians (Persia), Galchas (Zarafshan), and the Semitic tribes of Armenia, Syria, Arabia, etc.

II. THE MONGOLIAN is divisible into three branches, according to geographical position, which again form numerous smaller families.

1. The Asiatic, comprising the Mongolians of the Chinese Empire, India, and Indo-China; the Kalmucks, adjoining the Turks, who extend from Southern Europe far into Central Asia; The Magyars of Hungary; the

Yakuts and Samoeids (or Samoyedes) of Siberia; with the Lapps, Finns, and various tribes of East Europe.

2. The Oceanic Mongolians are composed of two classes. I. The black-skinned, found in New Guinea, Australia, Tasmania, and the islands between New Zealand and New Caledonia. II. The yellow, olive or brown race, occupying New Zealand, the Malay peninsula, Sumatra, Borneo, Java, Moluccus, Philippines, Madagascar, etc.

3. The American Mongolians comprise a large number of tribes, the chief of which in North America are—the Athabaskans, Algonkins, Souix, Paducas, and Mexicans. In South America the Quichuas, Chilians, and Patagonians extend along the west coast. The Caribs, Maypures, Brazilians, Moxos, and Chiquitos occupy the north, east, and center of the continent. The Eskimos form a connecting link between the Asiatic and American branches of this family.

III. THE AFRICAN, forming the third great division of the human race, is exhibited in its purest form by the natives of Western Africa. The Negroes occupy the whole central portion of the country from Cape Verd on the west, to Khartoom on the east, and south to the Congo. South of the Negroes are the Bantus (including the Kafirs), inhabiting the greater part of Africa between the 4th parallel of N. lat. and the Cape. In the S. W. are the Hottentots. Certain dwarfish tribes are found in different parts of the continent, as the Bushmen of the Kalahari Desert, the Obongo of the Ogowe basin, and others. The Fulas and Nubas occupy parts of the Soudan; the former in the N. W., extend from the Senegal and Niger towards Lake Tchad; the latter are found in Nubia, Kordofan, Darfur, etc. The Gallas, Copts, Somali, of the Sahara, Egypt, and East Africa; the Abyssinians; and the Berbers, Kabyles, Tuareks and other tribes of North Africa, belong to the Hamitic race, which is closely allied to the Semitic race. The latter is represented by the Arabs of the N. coast, and of the Arabian Peninsula, and by the Tigres and other tribes of Abyssinia.

The largest park in the United States is Fairmount, at Philadelphia, Pa., containing 2,740 acres.

NAMES OF THE STATES.

The names of the States were generally given for descriptive reasons, as will be seen from the following list :

Alabama, an Indian word meaning "Here we rest." Said to have been given by some of the early French explorers, on hearing the word used by one of their Indian guides, when a beautiful spot on a river's bank had been selected by them for a camping-place.

Arizona, meaning sand hills, descriptive of a large section of the Territory.

Arkansas, from Kansas, the name of a tribe of Indians found there, with the French prefix of *arc*, meaning a bended bow.

California, a name given by Cortes in the year 1535 to the peninsula of Lower California, which he discovered. He took the name from an old Spanish romance, in which there is an imaginary island called California abounding in great treasures of gold. The root of the word is the Spanish *califa*, or caliph, meaning a ruler; or, in its primary signification in the Arabic, successors, because the caliphs were the successor of Mohammed.

Colorado from the Spanish word for red or colored, and refers to the hue of much of the soil in that State.

Connecticut, from the Indian phrase *Quinnitukut*, which means, upon the long river.

Dakota, an Indian word meaning leagued, or allied. It was the common name of the Confederate Sioux tribe who inhabited the country.

Delaware, named for Lord de la Warr, one of the early Governors of Virginia. On a voyage to the West Indies for his health, he was driven by a storm into the mouth of a river. His name was given to the river, from this was applied to the State, and subsequently was also given to a tribe of Indians, part of whom lived in the State.

Florida, so called by the Spaniards. It was named thus by Ponce de Leon because it was first discovered on Easter Sunday, which is in Spanish, *Pascua Florida*.

Georgia, named by the English settlers in honor of George II.

Idaho, an Indian word.

Illinois, from *Illini*, the name of an Indian tribe, meaning "men." The *ois* was the French suffix, implying plurality.

Indiana, from word Indian.

Iowa, the French form of an Indian word meaning "the sleepy ones," a name given by the Sioux to the *Pahoja* tribe.

Kansas, the name of a tribe of Indians inhabiting the country. The meaning of this word is doubtful. By some it is said to mean smoky water, by others, good potato.

Kentucky, an Indian word meaning at the head of a river. Given by the aborigines to a limited part of the territory, and applied by the white settlers to the whole.

Louisiana, named by the French colonists in honor of Louis XIV. of France.

Maine, from the name *Mænis* given to the country by the French voyagers that touched on the coast in the fifteenth century. Probably named by them after the ancient form of the name of the French providence *Mayenne*.

Maryland, so named in honor of Henrietta Maria, Queen of Charles I.

Massachusetts, an Indian word meaning "about the great hills" first applied to the region of the Berkshire Hills.

Michigan, an Indian word meaning "a weir for fish," applicable to the number of fresh-water lakes in the State.

Minnesota, an Indian word meaning "cloudy water." Applied by them to the lake country near the headwaters of the Mississippi, and adopted for the territory by the white settlers because of its musical sound.

Mississippi, named from the river. The word means in the aboriginal tongue "long river."

Missouri, also named from the large stream of the same name, which was so called by the Indians because the word means "muddy."

Montana, named for the mountain ranges within its borders.

Nebraska, from an Indian word meaning "shallow river," or "water valley." The State called from the river of this name.

Nevada, from the Spanish name of the mountain range *Sierra Nevada*. *Sierra* is "mountain chain;" *Nevada*, "snow-covered."

New Hampshire, called for the county of Hampshire, in England.

New Jersey, so called because its Governor, Sir George Carteret, was born on the island of Jersey.

New Mexico, formerly a part of Mexican territory, and was allowed to retain the name because so large a part of its original population remained in the Territory after its acquisition by the United States.

New York, after the Duke of York (afterward James II.), to whom the country was granted by his brother, Charles II., after it had been taken from the Dutch.

North Carolina and South Carolina, named in honor of Queen Caroline.

Ohio, an Indian word meaning "beautiful."

Oregon, the name given by Carver, the explorer, to the stream, and signifying "River of the West." Other writers derive the name from the Spanish oregans, meaning "wild marjoram," an herb which grows abundantly on the Pacific coast.

Pennsylvania, Penn's woods [Latin *sylva* a wood], so called from William Penn, who settled the country in 1681, and because of the wooded condition of the country when first settled.

Rhode Island, so called from a fancied resemblance to the island of Rhodes. Also, and probably more accurately, derived from the name of the island when in possession of the Dutch, Roodt Eyland (red island).

Tennessee, from Indian name of the stream meaning "river of the big bend."

Texas, the generic title of the many tribes of Indians inhabiting this region. Name first mentioned by LaSalle, in 1687.

Utah probably named from the Ute tribe of Indians.

Vermont, from verd, green, and mount, mountain.

Washington, in honor of the "father of his country."

Virginia, in honor of Queen Elizabeth, the virgin queen; named by Sir Walter Raleigh.

Wisconsin, from Indian name of the river, meaning "wild rushing channel."

Wyoming, called from the historic valley of the same name in Pennsylvania.

THE SOLAR SYSTEM.

Jupiter is the fifth planet in the order of distance from the sun, and far the largest and most massive of all members of the solar system. He travels at a mean distance from the sun of 475,692,000 miles. His volume exceeds the earth's 1,233 times, but the

mean density of his substance being only equal to about one-fourth of the earth's, his mass does not exceed the earth's more than 301 times. Professor Proctor, from whom the above has been taken, gives a table representing the masses of the various known members of the solar system, the earth's mass being represented as 1,000:

Smaller planets—		Larger planets—	
Mercury	65	Jupiter . . .	300,860
Venus	885	Saturn . . .	89,692
Earth	1,000	Uranus . . .	12,650
Mars	118	Neptune . . .	16,733
Asteroid together, less than . 100		Total . . .	419,935
Total			2,168
		Grand total..422,103	
		Jupiter's mass..300,860	

Mass of all the planets except Jupiter 121,243.

Sun's mass on the same scale equals 315,000,000

THE MOUND BUILDERS.

The Mound Builders were a race of people very different in their habits and modes of life from the Indians who occupied all the country at the time of the advent of the whites. They are now regarded as a distinct and extinct race. Of their history very little is known, except what can be gathered from the mounds and walls which they built; most of these are made of earth or gravel. They are usually found overgrown by living and decaying trees, from which we have the proof that they have been abandoned at least a thousand years. We have proof also that the Mound Builders worked the copper mines of Lake Superior, lead mines near Lexington, Ky., and oil wells in Canada and Pennsylvania. The remains of the Mound Builders are spread over a vast extent of country. They are found in the sources of the Allegheny, in the western part of the State of New York, and in nearly all of the Western States, including Michigan and Iowa. They line the shores of the Gulf of Mexico from Texas to Florida, whence they extend through Alabama and Georgia into South Carolina.

From all the facts known, little more can be said than this: That the valley of the Mississippi and the Atlantic coast were once densely populated by a sedentary, agricultural, and partially civilized race, quite different from the modern Indians, though

possibly the progenitors of some of the Indian tribes; and that, after many centuries of occupation, they disappeared from our country at least one thousand, perhaps many thousands, of years before the advent of the Europeans.

ARTESIAN WELLS.

Small holes are sunk in the earth, and through these water, struck at different depths, rises to the surface. The water thus brought up comes from underground streams or reservoirs. To have such a flow, it is evident that the sources of the water must be in some elevated lands; it is confined in a channel, formed of the strata of rocks it passes between, leading from the original springs to the outlet. The artesian well received its name from Artois, in France, which is the ancient Artesium of the Latins, where wells of this sort have long been in use. Sometimes it happens that the head of water is at so high an elevation that the column at its outlet bursts like a fountain from the ground. The manner of sinking a bore for artesian water varies with the depth and with the nature of the materials to be penetrated. In the surface-soil stratum or other loose, alluvial deposits, pipes of wood or iron are very commonly driven down by means of a pile-driver. When the material is of a more resisting character and greater depth has to be attained, the soil pipe, whether driven in or set into a hole previously bored by means of an earth-auger, serves to prevent the earth falling in, and as a guide to insure the verticality of the bore, which is of great importance. There are several deep wells at St. Louis, that at the Insane Asylum being 3,843 feet.

OLD AND NEW STYLE OF RECKONING.

So imperfectly had the early Roman pontiffs regulated the length of the civil year that in the time of Julius Cæsar the Spring fell in what the calendar called Summer. Cæsar, therefore, with the aid of Sosigenes, reformed the calendar, and introduced the present arrangement of having three years of 365 days followed by one of 366, dividing the year into months nearly as at present. This calendar is still used in the Russian Empire, and was in use all over Europe until 1852. The error consisted in giving the year a

length of $365\frac{1}{4}$ days, which is about eleven minutes too much, an error which now amounted to about twelve days. Pope Gregory XII. ordered Oct. 5, 1582, to be called Oct. 15, and that all centennial years which are not multiples of 400 should not be made leap years; thus 1600 was a leap year, and 2000 will be the next that falls on a centenary year. The Gregorian method of intercalation reconciles with much accuracy the civil with the solar year; the latter consists of 365 days, 5 hours and 48 minutes, and a small fraction. The Gregorian rule of omitting three leap years every 400 years, reducing these to 146,097 days, gives to a civil year an average duration of 365 days, 5 hours and 12 seconds, which exceeds the true solar year only so much as to make a difference of one day every 3,866 years. This calendar, civil and ecclesiastical, was soon adopted in the Catholic states; while in the Protestant states it was but partially adopted in 1700, and not entirely till 1774. The change from the Julian to the Gregorian calendar was made in Great Britain in 1753, Sept. 3d being called Sept. 14th.

DIFFERENCE OF TIME.

The difference in time between Chicago and Washington is 42 minutes. Keeping this in mind, the reader can easily determine the difference of time between Chicago and other cities named in the following table, which shows the difference of time between Washington City and some of the chief cities of the globe, as calculated at the United States Naval Observatory, Washington:

Time Table.

At 12 o'clock noon, Saturday, at Washington it is—

12:12 p. m. Saturday at New York, U. S.
 12:24 p. m. Saturday at Boston, U. S.
 4:31 p. m. Saturday at Lisbon, Portugal.
 4:55 p. m. Saturday at Edinburgh, Scotland.
 5:07 p. m. Saturday at London, England.
 5:17 p. m. Saturday at Paris, France.
 5:58 p. m. Saturday at Rome, Italy.
 6:02 p. m. Saturday at Berlin, Prussia.
 6:14 p. m. Saturday at Vienna, Austria.
 6:22 p. m. Saturday at Cape Town, Africa.
 7:04 p. m. Saturday at Constantinople.
 11:01 p. m. Saturday at Calcutta, India.
 12:54 a. m. Sunday at Pekin, China.
 2:48 a. m. Sunday at Melbourne, Australia.
 4:51 a. m. Sunday at Auckland, New Zealand.
 8:58 a. m. Saturday at San Francisco, U. S.
 9:40 a. m. Saturday at Salt Lake, U. S.
 11:08 a. m. Saturday at New Orleans, U. S.
 11:18 a. m. Saturday at Chicago, U. S.
 12 noon Saturday at Lima, Peru.

Hints for the Housewife.**Selected Recipes.**

BET LEAVES. The seed leaves of beet were preferred by the Greeks to the lettuce. They may be used instead of lettuce for salads, or served with a plain dressing. When they get old they require boiling a few minutes. Swiss chard is the mid-ribs of the beet leaves; they are cut into equal lengths, tied in bunches, boiled, and served with a plain dressing. The leaf part is not thrown away, but used as fennel.

SPINACH. Spinach is a peculiar vegetable, and those who like it like it much. In Devonshire it is cooked without water, in its own juice, which is abundant, but it is the general practice to boil it. When cooked, which will be in about ten minutes, strain through a colander, and press as dry as possible; add seasoning. A pretty dish may be made by forming the spinach into the shape of a bird's nest, placing in the centre three or four hard boiled eggs that have been shelled. Those who do not much like the flavor of spinach will find it mitigated if mashed with potatoes. Spinach goes exceedingly well with tomatoes.

LEEKs. Leeks are the gentler brethren of onions. Some can stand leeks who cannot stand onions. Trim off the leaves close to white part, cut them into convenient lengths, let them be well washed and closely examined, as they are apt to be gritty. Stew them in a small allowance of water till tender for about twenty or twenty-five minutes; thicken with flour in the usual way, add milk or cream together with a piece of butter, but if much water be left after boiling, it is well to pour some away. A teacup is usually sufficient with one-half pint of milk.

THE NETTLE AS A GREEN VEGETABLE. Pick young nettles from the fields, wash them well, then parboil in plenty of water, strain off the water, and reboil in a very small quantity of boiling fresh water; strain again, and chop the nettles up fine like spinach, add a little butter, and serve with your potatoes. The last water they are boiled in can be drank or used as stock for making soup with.

APPLE PUDDING. Pare and slice two quarts of tart apples. Stew them with a cup

of boiling water until they can be beaten smooth with a spoon. Add the yolks of four eggs, well beaten, a tablespoonful of lemon-juice, and sugar to taste. Mix thoroughly and bake half an hour in a hot oven. Draw the pudding to the edge of the oven and cover it with a meringue of the whites whipped to a stiff froth, with a tablespoonful of powdered sugar and a teaspoonful of lemon-juice. Leave it in the oven long enough to brown, and serve either hot or cold.

APPLES AND RAISINS. Pare, core and quarter a dozen or more sour apples. Clean thoroughly one-fourth as many raisins as apples, and turn over them a quart of boiling water. Let them steep until well swollen; and add the apples and cook until tender. Add sugar to taste. Dried apples soaked over night may be made much more palatable by stewing with raisins or English currants, in the same way.

PRUNE PUDDING. Stew one pound of prunes until very soft. Let the water boil nearly all away. Sweeten to taste. Remove the stones and mash the pulp. Add a little cracker-dust, enough to stiffen it slightly, and the whites of three eggs, beaten stiff. Bake in a shallow dish about twenty minutes. Serve with a sauce made of the yolks of the eggs, three tablespoons sugar and one pint of milk, cooked like a boiled custard.

CREAM COOKIES. Two cups of sugar, one-half cup of lard (scant measure), one cup of rich cream, one teaspoonful of cream of tartar, one and one-third teaspoonfuls of soda and ten drops of lemon oil. Mix the sugar and lard to a cream, dissolve the soda and cream of tartar in cream. Roll moderately thin and bake in a quick oven.

EXCELLENT RICE PUDDING. Two quarts of milk, one cup each of rice and sugar and a tablespoonful of salt. Wash the rice and add it to the milk cold and bake. The secret of having it nice consists in its being taken out of the oven before the milk is all dried away. It should be creamy in consistency, and when cool it is better than a pudding made with eggs, as there is no watery whey. Raisins put in are an improvement.

BEEF PIE. Line the sides of a pudding dish with a rich paste; lay in small slices of cold roast beef, pepper and salt, and then a

few slices of cold boiled potatoes. Proceed in the same way until the dish is full ; pour over it a cup of gravy and the same quantity of stewed or canned tomatoes ; cover with the paste, putting a rim of it around the edge of the dish before putting on the cover. Bake half an hour.

CHICKEN SALAD. Chop fine one chicken cooked tender, one head of cabbage and five cold, hard boiled eggs ; season with salt, pepper and mustard to taste. Warm one pint of vinegar, add half a teacup of butter, stir until melted ; pour hot over the mixture, stir thoroughly and put away to cool.

STUFFED EGGS. Halve ten hard-boiled eggs ; take out the yolks and season, adding minced meat of any kind preferred ; fill the eggs, join and put in a dish. Use bread crumbs and milk with the remainder of the mixture ; pour over all and bake.

MINUTE PUDDING. Sift a pint of flour, take enough milk from a quart to wet it and make a smooth paste and place the remainder of the milk over the fire. When the milk boils add the paste, half a teaspoonful of salt and two well-beaten eggs. Boil ten minutes, stirring continually, unless a double boiler is used, in which case the pudding should be boiled fifteen minutes and be stirred less frequently. Serve with rich milk or cream, flavored with sugar and nutmeg or vanilla.

DROP BISCUIT. One pint of buttermilk, small teaspoonful of soda, large teaspoonful unmelted lard, little salt, stir in enough flour to make a very stiff batter, drop from a spoon in a greased pan, bake in quick oven.

JUMBLES. One cup of butter, one heaping cup sugar, three eggs, three tablespoons sour milk, one-half teaspoon soda, flour to roll. Sprinkle sugar over top before baking.

TAPIOCA ICE. Soak one cup of pearl tapioca over night, in the morning boil in water till it clears, adding one cup of sugar and a little salt. Have a ripe pineapple chopped (not very fine) and turn the tapioca and sugar over it while boiling hot ; stir and turn into a mold to cool. When cool, eat with sugar and cream.

VANILLA COOKIES. Two thirds teacupful thick, sour cream, one cupful sugar, large tablespoonful butter, one-half teaspoonful soda, one teaspoonful baking powder, one of vanilla extract, one pint of flour. Roll thin

and bake in hot oven. Handle the dough as little as possible in preparing for the oven. If only enough dough is rolled each time for a panful it is all the better.

CHERRY PUDDING. Soak one cupful of tapioca over night in cold water. Place on the fire with one pint of boiling water. Stone one and one-half pounds of nice cherries, stir them into the boiling tapioca, and sweeten to taste. Pour into a dish and stand away to cool. Serve very cold with sugar and cream.

CREAM CRULLERS. One teacupful each of sugar and sweet cream, two eggs, a pinch of salt and three teaspoonfuls baking powder. Beat eggs, add sugar and cream, then stir in flour alternately with the baking powder. When stiff enough, roll, cut into rings ; fry in hot lard.

CUCUMBER SALAD. Pare and slice the cucumbers into a bowl of ice or very cold water and let them stand half an hour. Drain them, sprinkle lightly with salt, cayenne pepper and a gill of vinegar. Some persons are in the habit of slicing the cucumbers into salted water, with the idea that they are more wholesome, but this is a great mistake, it wilts them and makes them tough and indigestible.

FRENCH DRESSING. Mix in a soup plate in the following order : One saltspoonful of salt, half a saltspoonful of black pepper, three tablespoonfuls of olive oil, quarter of teaspoonful of onion juice, one teaspoonful of vinegar or lemon juice. The oil should be added slowly, stirring all the time. If liked a teaspoonful of made mustard may be added to this dressing, which is suitable for lettuce, endive, water cress, pepper-grass, sorrel, young, tender turnip tops, dandelions, etc. The greens should be carefully picked over, washed and put in very cold water for an hour, then dried thoroughly and mixed with the dressing only when ready to use.

FIG CAKE. Three eggs, one cup sugar, sugar, two tablespoons butter, three tablespoons sweet milk, three even teaspoons of baking powder, one and one-half cups flour ; beat the yolks with sugar and butter to a cream, add the milk, then sift in the baking powder and flour ; add the whites well beaten the last thing before the flour : bake in layers in a quick oven ; one pound of figs, chopped fine, two cups granulated sugar,

four tablespoons hot water, and the whites of two eggs, well beaten; put the sugar and water on the stove and let it boil; do not stir; stir in the eggs while hot, then the chopped figs, stir hard all the time; mix well; it is very nice.

CURRANT JELLY. Wash the currants clean. Put them in the kettle and mash, boil twenty minutes or more or until they are thoroughly cooked. Dip them, a quart or more at a time, into a strainer cloth, and squeeze out all the juice. For each pint allow one pound of sugar. Put the juice over the fire, and let it boil rapidly for five minutes; then add the sugar, and let it boil rapidly one minute longer. Take from the fire, skim clear and put in tumblers.

ASPARAGUS ON TOAST. Boil one bunch of asparagus in salted water until tender. Drain, and cut off all but the very tender part. Put this into a bowl with three tablespoons of melted butter and a sprinkling of black pepper. Mix together well and lay on squares or rounds of hot buttered toast.

BOMBAY TOAST. Take one ounce of anchovies, wash, bone and pound in a mortar with one ounce of fresh butter till reduced to a paste; melt in a sauce-pan; add the beaten yolk of two eggs and pepper and salt to taste, and spread the mixture on some slices of nicely toasted bread. Serve very hot.

SNOW CREAM. Beat the whites of four eggs, then add gradually four tablespoons powdered sugar, beating all the while, and continue until stiff enough to stand alone; add tablespoon vanilla; stir in carefully one pint of whipped cream. Serve in small glasses.

SUCCOTASH. The old-fashioned succotash is best made with lima beans and sweet corn. When the beans have boiled a few moments add about the same quantity of shaved corn. Stew, not boil, seasoning generously with butter, salt, and cream at the last. Cover closely. The only danger from succotash is under-cooking and seasoning. Both corn and beans need to be thoroughly cooked.

PINEAPPLE PIE. Peel and grate a pineapple, add to it a cup of sweet cream, a cup of sugar and half a cup of butter beaten together, the beaten yolks of five eggs, and lastly the beaten whites. Line pie-plates with pastry; fill with the pineapple mixture and have no upper crust.

BROWNE SWEET POTATOES. Cut cold boiled sweet potatoes in slices, butter them lightly, lay them in a baking-pan, sprinkle them with sugar and bake in hot oven for twenty minutes or half an hour.

SARATOGA POTATOES. Pare perfectly sound potatoes, cut them in very thin slices and stand them in cold water for thirty minutes. Fry them in boiling lard, drain them in a colander on a piece of soft, brown paper, sprinkle them with salt and stand them in the oven a minute to dry.

LYONNAISE POTATOES. Cut cold boiled potatoes into dice; pepper and salt them; mince a small onion and fry it in a tablespoonful of butter, until light brown. Add the potatoes and stir them until they have absorbed the fat. Then stir in a tablespoonful of chopped parsley and a tablespoonful of vinegar; boil up and serve.

RICE DUMPLINGS. Put your rice in a stew-pan, and pour on each cup of rice one gill of milk; stand it near the fire where it will keep hot but not boil. As soon as it has absorbed all the milk, pare your apples, take out the cores, and put the rice around them instead of paste. Boil them until the apple is soft. They should be tied in dumpling cloths.

FISH CUTLETS. Two cupfuls of cold boiled fish, carefully removing all bones, one tablespoonful of butter, three tablespoonfuls of flour, one-half pint of boiling milk, yolk of one egg, one tablespoonful of chopped parsley, one teaspoonful of onion juice, a little grated nutmeg. Rub the butter and flour together, then add to them the boiling milk, egg, seasoning and fish; stir well together and add the salt and pepper. When cold form into cutlets, dip in beaten egg, then in the crumbs and fry. Serve with cream sauce.

WARM GINGERBREAD. Mix together half a pint of sour milk, half a pint of molasses, half a teacup of butter melted, two teaspoonfuls of soda dissolved in a little hot water, a teaspoonful of salt, a teaspoonful of cinnamon, half a nutmeg and a teaspoonful ginger. Stir in enough sifted flour to make a thick batter which you can stir easily. Beat it well and pour an inch deep into buttered pans. Bake half an hour in a quick oven. Serve with strained honey.



THE HARVEST TIME.

It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoever is willed is done.—*Whittier.*

OUR COUNTRY GIRLS.

Up in the morning early,
 Just at the peep of day,
 Straining the milk in the dairy,
 Turning the cows away ;
 Sweeping the floor in the kitchen ;
 Washing the breakfast dishes,
 Making the beds upstairs,
 Dusting the parlor chairs.

Brushing the crumbs from the pantry,
 Hunting for eggs in the barn,
 Cleaning the turnips for dinner,
 Spinning the stocking yarn ;
 Spreading the whitening linen
 Down in the bushes below,
 Ransacking every meadow
 Where the red strawberries grow.

Starching the fixin's for Sunday,
 Churning the snowy cream,
 Rinsing the pails and strainers
 Down in the running stream ;
 Feeding the geese and turkeys,
 Making the pumpkin pies,
 Jogging the little one's cradle,
 Driving away the flies.

Grace in every motion,
 Music in every tone,
 Beauty in form and feature,
 Thousands might covet to own ;
 Cheeks that rival spring's roses,
 Teeth the whitest of pearls ;
 Give me a blithe country maiden,
 These are the go-ahead girls !

—*Helen L. M. Warner.*

THANKSGIVING RECIPES.

BY MARY E. SWEETSER.

"How do you make your Thanksgiving pudding, Mrs. Mason? Ever since Jennie ate a piece over here last Winter she has been teasing me to ask you for the rule."

"I shall be happy to give you the recipe; it is very simple," said Mrs. Mason cheerfully. "Take a cup of chopped suet; add a cup of molasses, a little salt, and your spices, say a large teaspoonful of cinnamon, a half teaspoonful of allspice, and a quarter of cloves. Put a teaspoonful of soda into a cup of sour milk, and stir that into the other ingredients; then add the flour,

three and a half full cups, and at the same time gradually a cup of stoned raisins, chopped or not, as you prefer. Steam two hours and a half. I steam mine by putting the pudding into a well-buttered pail and setting that into a larger pail of boiling water. You want to be careful not to let the water get too low or stop boiling."

"That sounds easy, but I don't suppose I can make it taste like yours. I never do succeed with a new recipe, and I am sure I take pains," said Mrs. Salter in an aggrieved tone.

"You must be thankful your new pantry is finished. I thought it a marvel of art in its line when you showed it to me the other day," said Mrs. Mason.

"It is nice, I suppose, but I ought to have had it long ago. Now I am out of the way of cooking and can't put things together to suit me anyway."

"Isn't it a comfort though, when any dish does not 'come out' just as it should, that the children are too hungry to be fastidious!" exclaimed Mrs. Mason with a happy smile.

"Hungry!" and the frown on Mrs. Salter's face extended to her voice. "How my boys do eat! It seems as if I could not get enough for them. A pan of doughnuts that I've burned my face to a crisp in frying over a hot fire doesn't last a minute!"

"But one does so enjoy seeing them eat with such a healthy appetite that one forgets how long it took to prepare the food," said Mrs. Mason.

"If it were only the meals; but there's the clothes! My mending-basket is a 'sight to behold' every week, and it does seem as if Jennie's new dress would never be finished;" and Mrs. Salter's face expressed very forcibly the feeling of her heart that she was a much-tried woman.

"School is out and I must go home. I can hear Frank's voice 'way over here. I wonder if your children make as much noise as mine; they almost craze me. There, I didn't write down that recipe for pudding, and talking so I'm afraid I have forgotten it! Well, I'll come over again before Thanksgiving. Thanksgiving is a fraud anyway, isn't it, for people who

have so much work and worry as we have?" said Mrs. Salter with a sigh.

Aunt Nancy, who had been quietly sewing by the window during Mrs. Salter's call, said quickly,

"I'll copy the recipe and send it over by Nellie, and I'm thinking sister Lucy has another recipe suitable for Thanksgiving day, and I'll send it too, if you like, and she can manage to tell it out to me. Between us we'll try and fix it up."

"Oh, anything that will help me get through with that horrible dinner. What recipe does she mean, Mrs. Mason?"

"It's better than suet-pudding to make the dinner go off well. Be sure and try it, wont you?" said Aunt Nancy.

"I'll see what I can do with it," said Mrs. Salter in a tone which added, "but I know it will be a failure."

The next afternoon Nellie was despatched to Mrs. Salter with a sealed envelope containing the two recipes. There were callers to be entertained when it was handed to her, and slipping it into her pocket she forgot it until the children were in bed and she was sitting alone before a cheerful open fire waiting for her husband to return from a committee meeting.

As she read the recipes she looked first puzzled, then annoyed, then sad, and at last determined. "I'll try them both," she said decidedly. And she did.

The Thanksgiving dinner was a great success. Mr. Salter and the children were loud in their praises. The suet-pudding was delicious and added its share to the pleasure of the entertainment; but though no one said a word in regard to the unusual accompaniment to the dinner which was the result of the second recipe, and a little of which was served with each course, I know, by what I overheard the children say afterwards as they were roasting chestnuts and apples, that it was the crowning delight of the Thanksgiving dinner.

It seemed to be so thoroughly enjoyed that Mrs. Salter does not reserve it for Thanksgiving, but uses it every day in the year as regularly as some families use oatmeal for breakfast or beans and brown bread Saturday night.

Hoping some other housekeepers may like to try it, I will give the recipe with

Aunt Nancy's interpolated directions.

A THANKSGIVING RECIPE.

Ingredients: Humility. Look it over very carefully, for a deal of pride is apt to get into it, and sometimes it's difficult to distinguish one from the other.

Sweeten with contentment. If a little ambition is found mixed in, no matter; but beware you take out all the laziness and stupidity, for they always make anything insipid.

Spice with faith, good and strong and plenty, so as to season the whole.

Lighten with prayer and praise stirred in.

Mix all together with love—love to God, and that never fails of containing abundance of love to man; so you don't need to use that separate.

Drop unselfishness in little by little, so it will get scattered all through.

Let the mixture be kept warm in the heart till needed, and I can assure you it will come out in the most delicious loaves and gems of acceptable Thanksgiving deeds and words.

KISSING MOTHER.

A father, talking to his careless daughter, said:

"I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. A way back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world.

"And then the midnight kiss with which she routed so many bad dreams, as she

leaned above your restless pillow, have all been on interest these long, long years.

"Of course, she is not so pretty and kissable as you are.

"Her face has more wrinkles than yours, and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister you comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many necessary things for you, will be crossed upon her lifeless breast.

"Those neglected lips that gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother—but it will be too late." — *From Eli Perkins' Book.*

THE DEATH OF THE OLD WIFE.

She had laid all day in a stupor breathing with heavily laden breath, but as the sun sank to rest in the far-off western sky, and the red glow on the wall of the room faded into dense shadows, she awoke and called feebly to her aged partner, who sat motionless by the bedside. He bent over his dying wife, and took her wan, wrinkled hand in his. "Is it night?" she asked in tremulous tones, looking at him with eyes that saw not. "Yes," he answered softly, "it is growing dark." "Where are the children?" she queried, "are they all in?"

Poor old man! how could he answer her? the children who had slept for long years in the church-yard,—who had outlived childhood and borne the heat and burden of the day, and, growing old, had laid down the cross and had gone to wear the crown before the old father and mother had finished their sojourn. "The children are safe," answered the old man tremulously: "don't think of them, Janet; think of yourself; does the way seem dark?" "My trust is in thee; let me never be confounded!" What does it matter if the way is dark? I'd rather walk with God in the dark, than walk alone in

the light. I'd rather walk with Him by faith, than walk alone by sight.' John, where's little Charlie?" she asked.

Her mind was again in the past. The grave-dust of twenty years had lain on Charlie's golden hair, but the mother had never forgotten him. The old man patted her cold hands,—hands that had labored so hard they were seamed, and wrinkled, and calloused with years of toil, and the wedding-ring was worn to a mere thread of gold, and then he pressed his thin lips to them and cried.

She had encouraged and strengthened him in every toil of life. Why, what a woman she had been! What a worker! What a leader in Israel! Always with the gift of prayer or service. They had stood at many a death-bed together, closed the eyes of loved ones, and then sat down with the Bible between them to read the promises. Now she was about to cross the dark river alone. And yet it was strange and sad to see the old man, and the yellow-haired grand-daughter left them, to hear her babble of walks in the woods, of gathering May flowers, and strolling with John, of petty household cares that she had always put down with a strong, resolute hand; and wedding feasts and death-bed triumphs; and when at midnight she heard the bridegroom's voice, and the old man bending over her cried pitifully, and the grand daughter kissed her pale brow, there was a solemn joy in her voice as she spoke the names of her children, one by one, as if she saw them with unwonted eyes, and with one glad smile she put on immortality.

They led the old man sobbing away, and when he saw her again, the glad sun was shining, the air was jubilant with the songs of birds, and she lay asleep on the couch under the north window, there he had seen her so often lie down to rest, while waiting for the Sabbath bell. And she wore the same best black silk, and the string of gold beads about her thin neck, and the folds of a white tulle, only now the brooch with his miniature was wanting, and in its place was a white rose, and a sprig of cedar—she had loved cedar—she had loved to sing over her work:

"Oh, may I in His courts be seen,

Like a young cedar, fresh and green."

But what a strange transformation was there! The wrinkles were gone. The

traces of age, and pain, and weariness were all smoothed out; the face had grown strangely young, and a placid smile was laid on the pale lips. The old man was awed by the likeness to the bride of his youth. He kissed the unresponsive lips, and said softly: "You've found heaven first, Janet, but you'll come for me soon. It's our first parting in over seventy years, but it won't be for long—it won't be for long." And it was not. The Winter snows had not fallen, and to-day would have been their diamond wedding. We had planned much for it, and I wonder—I wonder—but no! Where they are there is neither marriage nor giving in marriage. — *John Greenleaf Whittier.*

GRANNY SMITH'S LAST WINTER.

BY LILLIAN GREY.

"They're going to take Granny Smith to the poor-house."

"Why, Luther Brown! is that possible!" And Mrs. Brown dropped the dish she was washing, and resting her hands on the sides of the dish-pan, looked inquiringly at her husband.

"Yes; John says they can't stand it any longer. She gets more an' more childish, an' his wife seems nervous an' all wore out, an' he's had losses of late that make him feel poorer than ever; and he's got a large family of his own to support. You know Granny's money was all lived up more'n two years ago."

"Yes, I suppose it was; but still it seems dreadful to think of the poor old woman going to the poor-house. Does she know it?"

"Not yet. John said it was no use to tell her till the arrangements was all made, for she'd only have all the longer time to worry in. He says he knows folks'll blame him, but he can't help it; he don't want his wife worked an' worried to death, an' he ain't able to hire a girl, an' it isn't as if Granny was any real relative to 'em, either."

"I know; but then she went there to live when she was able to help quite a little, so she hasn't always been such a burden. It's a terrible thing to be old, and no means, and not a relative in the world. Poor Granny!"

"She's got a grand-nephew somewhere, unless he's dead. You remember Peter Lind who ran away from Farmer Barret's so many

years ago, don't you, Mary? Of course, there's no prospect of his coming back to be of any service to her, ever."

"I suppose not. She's almost eighty-three years old. She's can't live very long at the longest; I do wish she had a good home!"

"So do I. Well, I must go to my work."

Mr. Brown picked up his hat and started for the field, and his wife went on with the dishes, and after that, with her other work, all the while most busily thinking; and that night at the supper-table she said to her husband:

"I've been worrying all the afternoon over that matter you told me about. I don't think that a Christian community like this professes to be, ought to let Granny Smith go to the poor-house. It would be a disgrace!"

"Well, whose duty do you think it is to take her, seeing she can't stay to John's any longer?"

"I don't know but it's ours, as much as it is anybody's. It looks that way to me."

"Why, Mary Brown! You don't really mean it?"

"Yes, I do. We've got lots of house-room, and plenty of farm-produce to eat. I know we haven't got money to spend on anybody, but we wouldn't miss the little she'd eat."

"No-o, I dunno as we would; but think of the extra work an' care, an' the patience to put up with her fussy ways."

"I have. I've thought of everything; and I've thought too of the nights she used to set up with our little Harry when he had the scarlet fever, and carry him up and down the floor in her strong arms when he was so restless, and you was all worn out; he loved her, and after he died, she was the only one I could bear to hear speak of him. She was always ready to go where there was sickness, and never spared herself if she could serve others. I don't see how we could ever so forget it and neglect her as we have done of late."

"We're to blame some, I'll own it: but I think, all the same, it'll be a great responsibility to give her a permanent home, for you've nobody to help with the work, an' she may get helpless an' be a great care yet."

"Well, we don't know; but I'm well and strong, and don't get easily worried, you know."

"Yes; but it'll keep you home more or less."

"I ain't much of a goer, Luther. But will you agree to this—to take her a month and see how we get along? We'll call it a visit."

"Yes, I dunno but that'll do—but no agreement to be entered into till after a fair trial, mind you. I'm going to town to-morrow, and I'll leave word on the way down an' stop on the way back an' bring her right along, if you say so, and she's willing to come."

And this is how it came to pass that Granny Smith was amazed and delighted the next day with a cordial invitation.

"Be I re'ly goin' a-visitin'?" she exclaimed, incredulously; "an' to stay a month? Lawsy me! Whatever will I wear? I ain't been up to Mis' Brown's house in several year. I don't see how she come to give me an invite all so suddent; but it's dretful clever of her!"

John Maxwell's wife packed up the old lady's scanty wardrobe, and made her as presentable as she could, feeling relieved at the prospect of a month's rest and the knowing that she was comfortable and happy for a time, and having a faint hope—although not a word had been said—that Granny might find there a permanent home.

"I don't see why she couldn't," thought Mrs. Maxwell. "They're alone so much; no one home now but them two, an' they won't miss the room or the food. But I don't know what Granny is going to do for clothes, everything is about wore out, but I can't help it. We ain't been able to buy her new ones."

The old lady was too excited to take her usual nap, and insisted on putting on her things fully an hour before Mr. Brown could possibly get back from the town, and asked over and over:

"Be you sartin sure that you put my knittin' needles in the sachel, Harrit? I make no doubt but what Mis' Brown has some knittin' for me. I don't see how you'll manage to git along without me here, but you must do the best you kin! I won't stay over the month, an' that'll soon pass. I don't see what in the world is the reason Mr. Brown don't come. I'm afraid something's happened to him or his team!"

But in spite of all forebodings he came after a while, and it took several minutes and the united efforts of three or four people to get Granny settled comfortably in the back seat of the wagon, with her big satchel at her

feet, and her little satchel, containing her spectacles, silver thimble and camphor bottle in her lap. At last she was ready, and as the wagon moved on, she exclaimed:

"Now do take keer of yerselves, all on ye; an' for mercy's sake be keerful about fire! I do hope there won't nothin' happen till I git back! I wish ye was all a-goin' visitin' too."

She had not had a drive in so long, that she was as diverted and happy as a child; and the way up to the hill-farm seemed to be very short and pleasant.

Mrs. Brown had been very busy that day fitting up a room and preparing things for the comfort of her guest, but the cordial welcome with which she greeted her was the best of all.

"I never was so beat in my life!" said the old lady, as with her things off she was resting in the cushioned rocker. "Ye see, I wasn't expectin' to go a-visitin' no more, an' when your man come in an' said you wanted me, why, I thought to myself, she's sartinly one o' the Lord's own to be so kind to an old body like me! An' I says, says I, He'll bless her for it in some way, sure's the world! John's folks didn't say no great, but I know they kind o' hated to hev me come away; but I told 'em a month wasn't forever, an' they must do the best they could. I guess likely they will; but, ye see, I've been right there so long, an' there's a sight to do an' see to, an' Har'rit ain't overly stout an' strong. But I ain't a-goin' to worry. I've lived long enough to larn that there's no mortal use a-doin' that. An' I want to tell you one thing first an' foremost, that you mustn't put yourself out a straw on account of me. I ain't a mite purticer about my eatin', an' you allers have everything anyhow, or used to, an' it ain't no ways likely you've lost your knack about good cookin'. But, lawsy me! how things an' all has changed sence I used to be a-comin' here back and forth!"

"Yes, we're all older, Granny, and it's too bad you've staid away so long. Did it tire you very much to ride up?"

"Why, no, I guess not; or else I was so tickled to come I didn't mind it. I can't go an' come, an' do as I used to about many things, but I ain't gin up everything, there's lots I can do in the way of housework, an' I want to help you all I kin. I'm a master hand to knit, so I hope you've got some o' that for-

me to do. I guess I've got my needles along; I charged Har'rit most especial about 'em."

The old lady enjoyed her supper, and praised every separate dish. After that was over she unpacked her things and placed them to her fancy, and then sat and rocked, and tended the cat, and talked, until she fairly nodded in her chair: and then she retired to bed and went off to sleep like any child.

"Well, wife," said Mr. Brown, "are you satisfied with your venture so far?"

"Indeed I am! What a grateful, cheery old soul she is. To be sure, she's forgetful and childish about many things, I see that; but then think of her age, she will be eighty-three next week Thursday. But, dear, me, how she does need clothes! She's only two dresses beside the one she wore, both calico, and one is patched. She will have to have some clothes right away. I've been thinking, Luther, that if people only knew it and had it in mind, they'd be willing to help her a trifle. How would it do to have a little donation party for her on her birthday?"

"Well, if you ain't the greatest woman to make plans. You fairly take my breath away!"

"Well, you seem to get it again. But isn't my plan a good one, and worthy of trying?"

"I dunno but it is. But if you give her a party yet, her cup of thankfulness will be so full it'll run over. Well, we'll think of it."

The minister happened to come the next day on his round of calling, and as Granny had not risen from her nap. Mrs. Brown had a good chance to talk over her idea with the pastor, who was immediately interested, and promised to present the matter publicly; and when the old lady appeared he had a long chat with her to her intense delight.

Some way the news had become circulated through the community that Granny Smith had got to find a home in the poor-house. People's sensibilities were shocked, but almost immediately they were soothed by hearing that she had gone to Luther Brown's to spend a month, so that the evil day was at least postponed. They were therefore prepared to respond with readiness to the minister's appeal in her behalf. He suggested that on her birthday those who could should call upon her with congratulations and some appropriate gifts, and others who were unable

to go should send her some remembrance, remembering the Saviour's words: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Granny had not been told of the pleasure in store for her until the very day arrived, lest she should become unduly excited and unnerved by the mere anticipation of it.

"Now, Granny dear," said Mrs. Brown, as the old lady rose refreshed from her day-time sleep, "You must put on the white apron and cap I gave you this morning, for we are going to have company. A few people are coming to see you and bring you congratulations."

"Why, I want to know? What be they a-comin' fur?"

"Well, because it's your birthday, and you have the honor of being the oldest woman in the town, so it's right for you to have a party."

"Me have a party! Well, if I ain't beat! I ain't never had no sech thing afore!"

"Well, you've never been eighty-three years old before, you see, and you must try and enjoy it."

"Yes, of course; but who all is a-comin'?"

"Oh! the Meads, and Sillocks, and Hunters, and the Dominie's folks; all those, I guess, and maybe some others—all people who know you, so you will like to see them, I hope."

"Be they goin' to stay to tea—all them?"

"Yes, they'll want to drink tea with you."

"Why, lawsy me! we ought to be a-fixin' fur it; it'l' take a sight o' vittles to go 'round!"

"Everything's all right, Granny. The people will bring some things, and I'll supply the rest. Come into the pantry and see my rusk, and pound cake, and biscuit, and crullers."

"For the land sake, dearie! An' you've been doin' all that unbeknownst to me, while I've been a-sleepin'. You hadn't orto do so much for me. I ain't nowadays worthy on it; re'ly!"

"Oh, Granny! You belong to the salt of the earth, only you've never found it out, someway."

"Now you jest stop! I know what I be—a poor, sinful creetur, not deservin' to be so happy as I be this minnit. Hadn't I better be a-dressin'? I shouldn't a slept a wink this last week if I'd a knowed a breath about it!"

Granny was ready to receive and had been watching the road a long time before any one came, but after the first arrival they came thick and fast, and she hardly had time to recover from one joyful surprise before there were fresh greetings and new presents placed in her lap. People whose names she well remembered had to be introduced before she could recall their faces, and some she had forgotten entirely, names and all.

Her lap got so full, and some of the gifts were so heavy, that a table was placed beside her to receive them; and it was wonderful what an assortment of really useful things there were. There was a grey flannel wrapper, all made, from the Ray sisters, who were dressmakers, a large-print hymnal from the minister, and a wall-roll from his wife, several packages of tea and loaf sugar, and peppermint candies, from as many different ones, a pretty shoulder shawl, two pair of warm house-shoes, one white and two gingham aprons, handkerchiefs, sheets and towels, a head-rest and hassock, a framed engraving, and lastly a purse containing nearly fifteen dollars contributed in small sums.

The supper was a grand success, with plenty to go around, and birthday cake enough left over to last the old lady for many days. And after supper, when they sang the song beginning:

"Should auld acquaintance be forgot," and the pastor had made an appropriate prayer, she exclaimed with trembling voice: "Why, my birthday party is as good as a meetin'! I never expected sech a treat!"

The visitors left early, so as not to be wearisome to her, but she could not compose herself enough to retire, but every individual thing was handled over and exclaimed over anew, and the wrapper, and shawl, and shoes were tried on, and the money counted, and the wonder of it all still increased.

"I don't see how under the sun folks come to do it! It—it ain't charity, is it?" she asked, with a sudden, troubled look. "I shouldn't feel as if I could take things out of charity."

"No, no, dear Granny! it isn't charity, its love. And besides it's the fashion to give birthday presents now."

"It is, eh? Well, then, it's all right, an' I'm dretful pleased with 'em! An' as fur

love—why, I feel to love everybody, but I don't see why folks should be so wonderful good an' lovin' to me."

Day after day she talked about it, and used her pretty things with tender care and thankful heart, and as the weather grew colder wore her warm, soft wrapper every day.

When the month drew to a close there was company at John Maxwell's, and so Granny was invited to prolong her visit another month; and when that was passed, it was cold and the roads were drifted, and the Browns said she might as well stay until Spring; and as John's folks came up to see her and assured her that they were getting along quite well without her, she was well content to tarry at the hill-side farm where they seemed so content to have her.

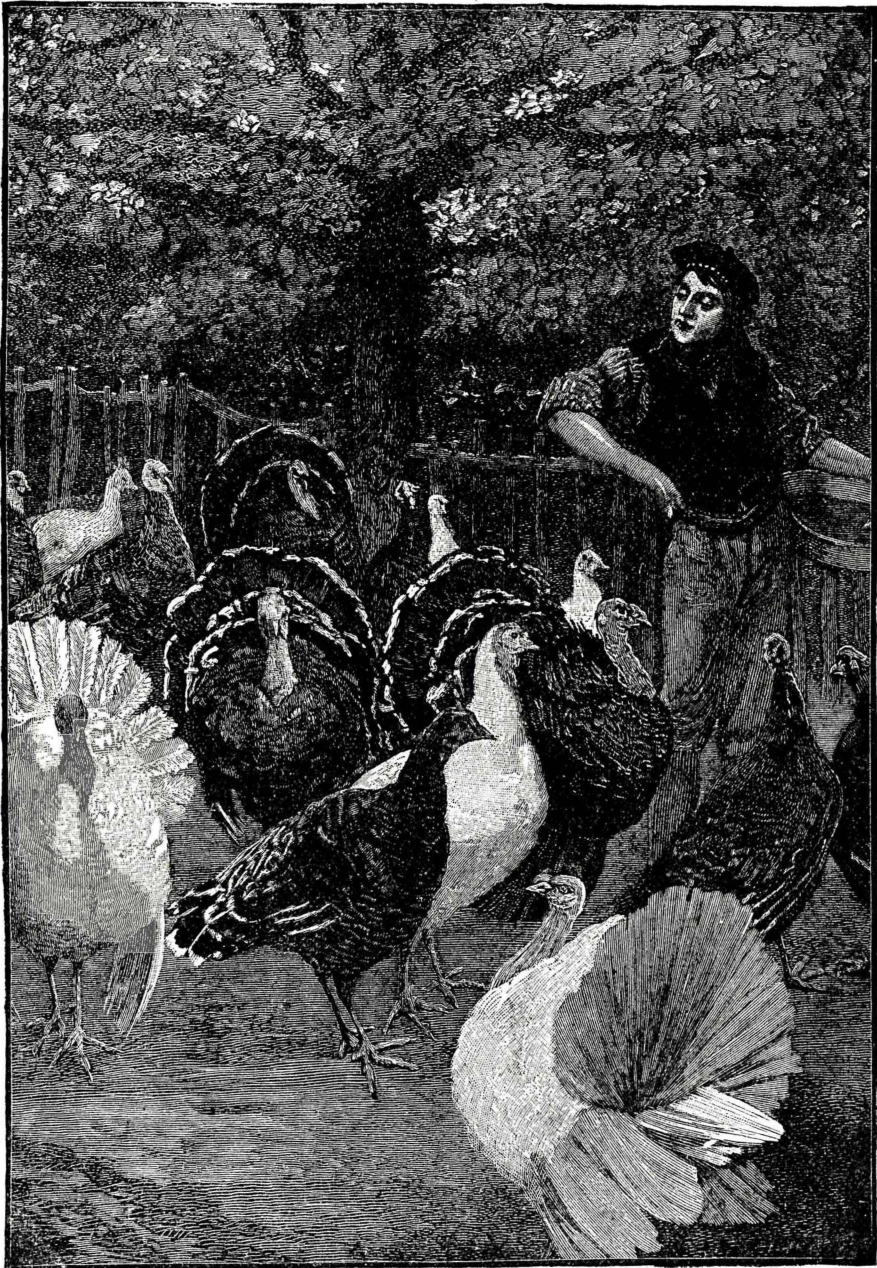
But when the Spring days grew warm and long, her strength seemed suddenly to fail, and in a few weeks, painlessly, and almost without warning, she went away to that home where there is plenty of room and glad welcome, and where her lost youth and her own kindred were waiting for her.

Her birthday presents were sent to be a comfort to the aged inmates of the poor-house—the place where loving, trusting old Granny had never dreamed of going herself, or known that the thought had ever been in any other mind. Deceived—but not betrayed.

And Luther and Mary Brown found their reward in the consciousness that her last months had been bright and happy, and that a saint had gone straight from their table to banquet with the King.

The following is, says the Australian Sunday-school teacher, from a boy's essay on total abstinence: "I abstain from alcoholic drinks, because, if I would excel as a cricketer, Grace says, 'abstain'; as a walker, Weston says, 'abstain'; as an oarsman, Hanlon says, 'abstain'; as a swimmer, Webb says, 'abstain'; as an orator, Bright says, 'abstain'; as a missionary, Livingstone says, 'abstain'; as a doctor, Clark says, 'abstain'; as a preacher, Farrar says, 'abstain.' Asylums, prisons and workhouses repeat the cry, 'abstains'!" We have heard a long speech with less in it.

Instead of asking what people will think or say if I do thus or so, let the inquiry be, "What will be the thought or record which God will make?"



WHICH ONE FOR THANKSGIVING?

GOSSIP.

"Only a bit of harmless gossip," said a young lady as she dropped an insinuating remark concerning an acquaintance.

Is gossip ever harmless? Can we "tell idle tales" of others without lowering our own moral standard? And what probabilities are there that others, on whose acts we take the liberty to comment, will not suffer, when viewed from our stand-point, with our ignorance of motive and circumstances?

We do not need to learn from Sophocles that

"A little word is not a little thing,
For it may make and it may mar a king."

If, as one has it, "of every noble thought the silent part is best," how much better is the silent part of all that thought that is less than noble, true and uplifting?

Of many clubs, both good and bad, that like mushrooms have sprung up of late, none is more to be fostered than the "Speak-No-Evil Club." "Is it true? Is it kind? Is it necessary?" are questions that its members are expected to ask themselves before uttering any words regarding another. What a fund of good-will and charity would pass down to the next generation, where the world to-day loyally pledged to the just and loving rules of such a club!

If we would only coin more of the gold that comes from silence, how light would be the left hand scale in the great balance of right and wrong; if, *when* we speak, kind, loyal, and helpful words alone fall from our lips, how heavy will become the scale of right and truth in the balance!

We want the true manhood and womanhood that is brave enough to silence all gossip, to check even its unspoken thought, to conquer the low taste of which that thought is born.

"Fear to do base, unworthy things in valor,
It may be done to us; to suffer them
Is valor too."

Its cruelty. Gossip is rarely clothed with mercy. It opens the bleeding wound. It magnifies and exposes the peculiarities and deformities of those whose rights should be sacred. It forgets the beautiful thought of Shakespeare, when he said:

"Wilt thou draw near the nature of the gods?
Draw near them then in being merciful,
Sweet mercy is nobility's true badge."

Reflex influence. They who deal in gossip are untrue to themselves. They soil their own honor more even than they tarnish the names of their victims. Says Bossuet: "Honor is like the eye, which cannot suffer the least impurity without damage. It is a precious stone, the price of which is lessened by the least flaw."

GOOD MANNERS.

The manners imply more than mere ceremony, mere attention to established forms. The habitual observance of certain conventional rules and usages does not make a lady or gentleman. Some degree of formality is necessary in conducting our relations and intercourse one with the other, but there must be with it some heart, some genuine love for our kind; otherwise we can neither be the instruments or recipients of enjoyment in the midst of the social circle. To impart or receive pleasure in society there must be at least "the flow of soul," if not the "feast of reason." We may admire this or that person for special accomplishments of manner, style, and conversation; but if these are seen and felt to be merely artificial, not at all involving the affections, we can never love the same. No gifts of mind, nor elegance of person, nor propriety of personal bearing can compensate for the want of heart in company. It is only the heart that can touch and impress the heart. A warm, confiding soul is the element of all enjoyment and pleasure in the social world; and where this is, there can be no stiffness, no studied formalism of manner or language. In his intense loathing of empty, heartless forms in society, the great bard has not untruthfully said:

"Ceremony

Was devised at first to set a gloss
On faint deeds, hollow welcomes,
But where is true friendship, there needs none."

Good manners originate in good sense and good nature. The one perceives the obligations we owe to society, while the other heartily accords and enforces them. Formed for society by the very conditions of our nature, our interest and happiness in life are necessarily in what we contribute to its aggregate good; hence it is our interest, as it should be our pleasure, to do all in our power to promote the social well-being of our fellows.

No one is independent of society in the matter of his happiness and comfort. All rational enjoyment is contingent on our due observance of the social law of our being, for

"Man in society is like a flower
Blown in its native bed. 'Tis there alone
His faculties, expanded in full bloom,
Shine out, there only to reach their proper use."

Those who shun society, or fail to bear themselves in it with reference to its entertainment and pleasure, do so by default of either good sense or good nature, or both, because they thus cut themselves off from the chief source of human enjoyment, not to speak of the wrong they thereby do to others. The soul that feels the genial touch of nature, the stirring of noble sentiments and feelings within, acts in the social world for the joy and comfort of its fellow-souls as well as for its own; hence the true lady or gentleman is always courteous and pleasant, affable and kind. Good sense and good nature both unite to make them so.

"Good manners," says Swift, "is the art of making those people easy with whom we converse. Whoever makes the fewest people uneasy in the best bred in company." "Hail, ye small, sweet courtesies of life!" exclaims Sterne, "for smooth do ye make the road of it, like grace and beauty, which beget inclinations to love at first sight; 'tis ye who open the door and let the stranger in."

MRS. BAILEY'S CARRIAGE.

There was nothing remarkable about the appearance of Mrs. Bailey's carriage. It was simply a heavy, old-fashioned vehicle, high swung above the wheels, and with steps like a ladder unfolded to the ground, drawn by two stout, bay horses, and driven by a fat, good-natured coachman. Everything on Mrs. Bailey's plantation was fat and good-natured. The very pigs had a kindly grunt, and every one among them was so fat he had a little tight curl in his tail, and would have had two had it been possible. Her plantation touched the village where was the church of which she was a member.

Be it hot or cold, wet or dry, early or late, Mrs. Bailey's carriage was sure to be at the church door for every service, and it came to be that its appearance on the street marked the hour for church-going among the villagers. The only question with them was,

"Who has Mrs. Bailey in her carriage to-day?"

For it was seldom that it held only her own family, which consisted of two sons and two daughters. When the church bells began to ring, Mrs. Bailey, with her four children seated in a carriage, would start to town, a mile away.

Presently she would overtake perhaps, old Grandpa Benson, her nearest neighbor, trudging along with bent form and limping step, upon which she would hustle both of the boys out of the carriage as soon as the coachman could open the door and let down the steps.

"Get out, boys," she would say. "You are young and strong. Let Grandpa Benson have your seat. It is too hot for him to walk."

The boys would get out, not always reluctantly, nor yet always joyfully. "I don't see," said Ned one day to Dick, "what she ever makes us get into the carriage for. We never get beyond old Mr. Benson, or, if he isn't out, old Mother Adams, before she has us get out. It would save trouble to let us start walking."

A little farther along Mrs. Bailey, with her head out of the window on the lookout, sees Mother Adams; the door opens, down go the steps, and out steps one of the daughters.

"Keep in the shade, Bessie, and wait for the boys, and don't be late at church. I can't let Mother Adams struggle along in this heat while a healthy little girl is riding."

The little girl waits for a group of friends, also on their way to church, whom she sees approaching.

"Turned out again, Bessie?"

"Yes," she answers. "I am only waiting to see who gets Jennie's place."

She need not wait long, for before the carriage turned the corner Jennie was sacrificed.

You see the peculiarity about Mrs. Bailey's carriage—the uncertainty as to who would be its occupants.

The Bailey children, however, learned a noble lesson, which came back to them after they were grown, with every remembrance of their blessed mother. It was, never to let any one older, or feebler, or needier than themselves suffer for the help which a little sacrifice on their own part would enable them to give.

DAWN.

On the upturned face of the quivering sea
Shimmered the dawn;
White bars of light stole up in the sky,
And the night was gone.

Was gone—with the fear of a followed fawn,
And with hurrying feet,
To find in the shades of the forest glades
A safe retreat.

The legions of stars that had watched wearily,
Crept out of sight;
Uprose the helm of the advancing Day,
And fast fled the Night.

A fresh wind blew from the edge of the sea,
From the gates of the East,
That plashed the tide on the feet of the land,
And the light increased.

And the glittering tips of a myriad spears
Shot up from the sea,
With guidons and pennants and lances of light,
A splendor to see.

A hundred flags were upheld in the sky,
And unfolded there—
Banners of light that glimmered and gleamed
In the morning air.

Then from the glowing east uprose
The kingly Sun,
And the sea grew gold as a stool for his feet
To rest upon.

—Berry Benson.

THE OLD HOME REVISITED.**VACATION REFLECTIONS.**

What a blessed resort—in Summer or Winter—is the old home! Thrice blessed if its familiar haunts are not made sad by bitter memories or darkened by the shadows of grief and bereavement. While the "old folks" are still there to give it warmth in Winter and a refreshing cheer in Summer, what a charm the old place has. 'Tis true the hills have somewhat dwindled in size, the fields have lost their proportions, and the whole landscape has wonderfully contracted since our feet first began to roam, yet there are abundant memorials and reminders of our earliest conflicts to make the place as interesting as a battlefield is to the gray-haired veteran.

We love to scale again the watch-tower

which our youthful fancy had erected, and look out upon the world as we then saw it. We love to drink in some of the ambitious draughts that came to us neath the trees of the orchard and along every hedgerow. We seek again the bank of the meadow brooklet, where as a boy we hid among the daisies and buttercups, to watch the clouds, like so many armies, marshalling their forces, and let every fleecy regiment crowd upon the mind troops of happy memories. Where is there another resort for a recreationist that will waken such a throng of delightful reminiscences?

There are three places that are especially attractive in their own silent way, and which must ever wear well nigh sacred charms for the home-comer from life's busy field. The first of these is the kitchen—the old farm kitchen, with its spacious comfort. Our modern way of living, especially in towns and cities, will never add many charms or enticing romance to the kitchen—either for the cook or the rest of the family. It is usually an over-heated, over-cramped corner, that is intended for the hired cook and her work and utensils, and the thoughtless wandering of a child in this direction often means what the straying of a young chick into a neighboring coop does, a sure following of a flop or a peck. But I refer to the broad, spacious kitchen of a farmhouse: what a sunny place it is. It is usually large enough to be the family sitting-room, dining-room and cooking-room combined, which may not be a favorable feature to the guest, but is a strong point in its favor to the boy of twenty-five years ago, who comes back to be boy once more for a fortnight. Here are no fears of intrusion or of crowding, for with mother as mistress and cook there is always room for the entire family.

The kitchen to which I especially refer has a place for the almanac, a rack for the weekly paper, and a shelf for a half dozen of devotional books, that are worn and thumb-marked from daily usage, and a flood of recollections of morning devotions accompany the very sight of them. There is the wide hearth, with many a past scene of family games and gatherings, still bright in its glowing light. There is the same old mantle-piece, with its quaint bric-a-brac and rows of fragrant home-made cheese. In the corner, once or twice a week, stands the butter churn,

with no one very eager to keep it company because of its monotonous crank, and last, but not least, comes the dining-table—more famous than King Arthur's round table—which serves the three-fold purpose of bearing the daily meals and of seamstress' table and as student's desk. What stories it could tell if a tongue were given it but for an hour! While its fare in all my recollection has been plain and humble, it has always been abundant and peculiarly appetizing. Say what you will, in spite of good cooks and a multiplication of cook books in these last years, there is no table with more relishing dishes than the one which a fond mother spreads for her family of children. And if she chance to call them to it from the garden or the field there will be little trouble to know what she shall cook, and no likelihood of ever studying up cures for dyspepsia. Oh! the appetites of by-gone days, and the savory smell of well-cooked viands that greeted us all when we were boys! Their memory survives, and their realization has almost revived these two past weeks since I have been in my old place again at the dining-table in the kitchen of the old home.

Another place is the spring. Not every farmer is blessed with this valuable natural improvement. But what farmer's boy has ever enjoyed its perennial gushes of sparkling liquid and not carried happy recollections of it with him into life! Where is the one, who, as man, did not visit it, dipper in hand, among the first things after his return to the old home? It is as if an old friend had suddenly turned up. One loves to renew old acquaintances and rehearse the past! Hence an hour of time spent by looking into its placid depths and listening to the babble of its overflowing bosom of benevolence, is not begrudged. Who cannot give an hour to an old friend? And what a train of hallowed reminiscences rushes through one's mind as he sits and looks into this mirror of the present, this treasury of the past! Your boyhood's face comes back to you at the reflection of that same face, somewhat altered by time and care. The quivering shadows of the apple boughs which shade the spring, lie deeper in its depths like some fleeting troubles of boyhood, while patches of the sky's blue may be seen still deeper like childhood's happy memories, after which come moving

clouds, which reflected, appear like floating illuminated islands in the great sea that seems to be buried within its bosom. Deeper than the reflected face and tree and sky lie the years and well kept secrets of the past, childhood's hopes and fears, and the early ambitions of life in the wide, wide world that stretches before any aspiring boy. There is no place like the meadow spring, bordered with waving ferns and bending cresses, made familiar by frequent visitation in childhood, to revive whole floods of life's earliest dreams. Like one charmed, you sit by the side of this aquatic enchantress until the spell is broken by hearing your mother's voice calling you to supper by the name she gave you in baptism.

There is another dear place near the old home, but you visit it on Sunday; it is the old country church. What changes are written here! The building itself has been altered and in pulpit and pew strange faces meet you. You slip again into the boy's gallery and look down upon the assembled mass of worshippers. You discern the identity of some folks, though time may have silvered the hair and care drawn his furrows over many of their faces. The active and vigorous men and women in middle life of boyhood days have grown gray and now occupy the old folks' tier of pews or else sleep in the church yard near by, where most of the aged of those years have been numbered with their fathers. The youths and maidens of those days have generally, like the observer, married and become heads of families. Many have children enter their carriages when church is out, if not their pews when church takes in (for the custom still prevails that separates worshippers according to age and sex), that are as tall as themselves. The infant scholars of the Sunday-school then, are now among the officers and teachers, while some are no more on earth at all! How many familiar names have been added to the chronicle kept by the memorial grave stones, which stand like so many sentinels to guard the slumberers in their last sleep! What a merciless reaper is Death! I was especially reminded of this when after a church I strolled through this rural city of the dead, to find two of my former well-known acquaintances, then in apparent robust health, who afterwards married and have now been sleeping

here side by side, almost a decade of years, neither of whom reached to a score and ten years on earth. I trust the few minutes that I spent at these graves, whose mouldering contents at one time formed the houses that were inhabited by souls so well known and beloved, were not in vain in impressing lessons of mortality and especially in helping me to speak the right words to others whom I may chance to accompany to this place of parting from precious dust! For although I came nigh forgetting my professional avocation in these rambles through old familiar paths, yet I found the material accumulating, that, properly arranged and applied, might help me to dispense the bread of life when I shall return to break it anew to a hungry people.

STANLEY'S ACCOUNT OF THE AFRICAN PIGMIES.

There has been no change, or progress of any kind, among the pigmies of the forest since the time of Herodotus. As the bird has builded its nest, the bee its cell, and the ant its new colony, the pigmies have survived the lapse of three centuries, and have continued to build their bee-hive huts after the same skillless fashion as they built them in the days when Herodotus recited the story of his travels before the Council of Athens, 445 years before the birth of Christ. The reason of this is obvious from my point of view, which is, that the same causes which operated before the time of Herodotus to drive them out of their original lands, continue to operate to-day to keep them in the low, degraded state they are now in. Africa, more than any other continent, has been subject to waves of migrating peoples, who have been continually dispossessing their predecessors. Many centuries before the Asiatics came to Lower Egypt, the ancestors of the pigmies must have occupied the delta of the Nile, possibly while the cavemen inhabited Britain and Western Europe. . . .

As a rough mode of estimating the height of the pigmies, any person five feet six inches high could use a crutch which would be within an inch of the exact standard of a male or female of them. But the dwarfs—like ordinary humanity, vary considerably in height. We have measured a few who were

only thirty-three inches high, and the tallest of the unadulterated specimens that we met would not exceed four feet four inches. As they advanced toward us through the camp, we often thought that the scouts had only captured a lot of children; but a nearer view would show full-grown women with well-developed breasts, who had clearly experienced the troubles of maternity, or adult males well advanced beyond the twenties. The Zanzibari boys of fourteen or fifteen years, would often range themselves alongside of the men to measure themselves, and would manifest with loud laughter their pleasure at the discovery that there were fathers of families in existence and not so tall as they. . . .

Their villages, situated under the imperious foliage of the largest clump of trees to be found near the locality where they propose camping, struck us as being comfortable, snug, and neat. I have seen ninety-two huts in one of these villages, arranged in a circle of about fifty yards in diameter. The pigmy camps are generally found at the crossways, where two or more paths intersect, and are from two to three miles distant from agricultural settlements. Our anxieties always lessened on meeting them, for, the more paths we found, the more we were assured of food, and the roads improved.

Sometimes these forest villages were planted midway between parallel lines of settlements. A short walk from our camp through the woods, north or south, would take us to plantations large enough to supply a regiment with food. One time we came to a group of dwarf villages whence a broad path six feet wide communicated with another group three miles distant. This road was a revelation. It informed us that the tribe was more than usually powerful; that it was well established; that the chief possessed power, and was permitted to exercise it. Outside of the great kingdom of Uganda, we had not seen, in Africa, a cut road longer than half a mile.

The huts in every pigmy camp were of a tortoise-back figure. The door-ways were not more than three feet high, and were placed at the ends, one being for daily use, and the other, which fronted the bush, for escape. Those for constant convenience looked out on the circular common, and pointed to the center where stood the tribal

chief's hut, as though the duty of every household was to watch over the safety of him who ruled the community. We rarely found a hut higher than four feet six inches. In length they varied from seven to ten feet, while the width would be from four and a half feet to seven. In what appeared to be old-established camps we found rough cots constructed, which were raised a few inches above the ground, after the style of our own forest couches. Several layers of phrynum leaves make a luxurious bed.

VALUE OF AN APPLE ORCHARD.

It is possible that the worth of an apple orchard be overestimated, but if of good varieties, old enough to bear and convenient for marketing, it will pay for an immense amount of thought and labor, and give good profit besides. Without these it will probably pay nothing, as thousands of orchards have not these past few years. Can any condition more hopeful be desired than this? We think not. Nothing is produced except by combined labor, skill, and thought. If there could be, an economical chaos would result. The value of the apple orchard consists in the amount it can be made to pay interest upon with certainty, after paying for the necessary labor to grow and harvest the crop. Whatever the mass of apple growers may think, this is vastly better for them than continuing in the old notion that apples will grow, if at all, of themselves, and that all the expense of the crop is in harvesting it in. Allowing forty trees per acre the bearing of a barrel of fruit to each tree, will give even in years of low prices, more money than can be got from most grain crops. But with modern facilities for spraying, to destroy insect enemies and fungus growths, apple trees fully grown ought to bear five barrels per tree. We have known individual trees in good years to much exceed this amount. Thirty-one years ago last Fall, we picked from a large greening tree fourteen barrels of saleable fruit, besides the windfalls and those otherwise imperfect. It stood on rich ground, but not richer than any farmer could well afford to give to all the trees in his orchard for such a yield as this. The old tree is long since cut down, but it paid for all the land its roots occupied many times

over. If apple growing can be, or has already been reduced to a science, such yields as this ought not to be uncommon. To make the most profit from an orchard, only the most productive and best keeping apples should be grown. Greening, Baldwin, Northern Spy, and Russet are for Eastern localities scarcely exceeded yet by newer varieties. In our experience Baldwin and Northern Spy hardly come up to Greenings in productiveness, though their red color makes them more showy on the tree, and often more saleable. The lack of color of the Russet should not cause it to be neglected, as it is so good a keeper, and its fine quality makes amends for any defect in looks. The Fameuse and Lady apple are each excellent varieties, and very profitable for market. How much per acre is a well bearing orchard of these trees worth? If given the attention they should have they will not only pay for that, but also the interest on a larger amount than possibly the entire farm has given under slipshod methods of managing it. What farmers most need is greater faith in their own business—a belief that thought, skill, and money invested in developing the capacity of its different departments will pay as surely and even more surely than do such qualities engaged in railroads, in commerce and manufactures. When farmers have this faith, they will soon learn to make their business pay. So long as they do not have it much of the best blood and brain belonging to the farm will be attracted elsewhere. While there are reasons explaining failure of apple crops the last few years, it must not be forgotten that men who might have found the means to prevent it have so largely been engaged in some other business.—*American Cultivator*.

— Words are often fruit as well as flowers, and are so the truest indication of the character of the man who utters them. Our Lord tells us that out of the abundance of the heart the mouth speaketh, that an evil tree cannot bring forth good fruit, and so a corrupt heart cannot speak good words. Gentleness, under provocation, mildness of language in suffering, and patience in trial, are fruits of the tongue and fruits of the Spirit. Jesus himself gave more evidence of himself by what he said than by all his miracles.



THE OLD HOME.

HOW MY BOY WENT DOWN.

It was not on the field of battle,
 It was not with a ship at sea ;
 But a fate far worse than either
 That stole him away from me.
 'Twas the death in the ruby wine-cup,
 That the reason and senses drown ;
 He drank the alluring poison,
 And thus my boy went down.

Down from the heights of manhood,
 To the depths of disgrace and sin ;
 Down to a worthless being,
 From the hope of what might have been ;
 For the brand of a beast besotted,
 He bartered his manhood's crown ;
 Through the gate of a sinful pleasure
 My poor, weak boy went down.

'Tis only the same old story
 That mothers so often tell
 With accents of infinite sadness,
 Like the tones of a funeral bell ;
 But I never thought once when I heard it,
 I should learn all its meaning myself ;
 I thought he'd be true to his mother,
 I thought he'd be true to himself.

But alas for my hopes, all delusion !
 Alas for his youthful pride !
 Alas ! who are safe when danger
 Is open on every side ?
 Oh, can nothing destroy this great evil ?
 No bar in their pathway be thrown,
 To save from the terrible maelstrom
 The thousands of boys going down ?

—S. S. Times.

THINGS WRITTEN IN BED.

BY A BOOKWORM.

There is no telling for how much of its
 literary wealth the world stands indebted to
 the quietude of the bedchamber. Shake-
 speare avers his imagination would not let
 him slumber when he should.

Weary with toil, I baste me to bed,
 The dear repose for limbs with travel tired ;
 But then begins a journey in my head,
 To my mind, when body's work's expired.

And we be sure the poet did not waste the
 sessions of sweet silent thought upon the re-
 membrance of things past. Deriding the
 wretched poetaster, who high in Drury Lane,
 lulled by the soft zephyrs through the broken

pane, rhymed ere he woke, Pope boasts that
 he could not sleep without a poem in his
 head, yet elsewhere confesses

I wake at night,

Fools come into my head, and so I write.
 When ancient heroes, instead of modern fools,
 were his theme, he was in the habit of com-
 posing forty or fifty verses of a morning,
 before rising from his bed. Gray's "Ode to
 Music" was born beneath the sheets. He had
 volunteered to write it for the Installation of
 the Duke of Grafton as Chancellor of the
 University of Cambridge, on the ground that
 Gratitude should not sit silent, and leave
 Expectation to sing, but was in no hurry to
 set about the self-imposed task. One morn-
 ing, after breakfast, Mr. Nicholls, calling
 upon Gray, roused him by knocking so
 loudly at his room door that the startled poet
 jumped out of bed, threw open the door, and
 hailing the visitor with "Hence, avaunt ; 'tis
 holy ground !" Nicholls was inclined to
 think Gray had taken leave of his senses,
 until the latter set his mind at ease by
 repeating several verses quite new to him ;
 and the recitation ended, saying "Well, I
 have begun the Ode, and now I shall finish it."

One of the best known lines in English
 poetry came into its author's head when he
 was actually asleep. While visiting at
 Minto, Campbell one evening went to bed
 early, his thoughts full of a new poem.
 About two in the morning he suddenly
 wakened, repeating "Events to come cast
 their shadows before." Ringing the bell
 sharply, a servant obeyed the summons, to
 find the summoner with one foot in bed and
 one on the floor. "Are you ill, sir?" in-
 quired he. "Ill?" cried Campbell. "Never
 better in my life. Leave me the candle, and
 oblige me with a cup of tea." Seizing his
 pen, he set down the happy thought, chang-
 ing "events to come" into "coming events,"
 and over the non-inebriating cup completed
 the first draft of "Lochiel's Warning." Longfellow's "Wreck of the Hesperus" came
 into his mind as he was smoking his pipe,
 the night after a violent storm. He went to
 bed, but could not sleep ; the "Hesperus"
 would not be denied, and as he lay the
 verses flowed on without let or hindrance
 until the poem was completed. Wadsworth
 used to go to bed on returning from his
 morning walk, and while breakfasting there.

dictate the lines he had put together on the march.

One of Johnson's earliest ventures in book-making was the translating of Lobo's "Voyage to Abyssinia," which put five guineas into his pocket. Lying in bed, he dictated sheet after sheet to his friend Hector, who carried them off to the printer without staying for Johnson to peruse them. When the fit was on him, Rousseau remained in bed, carefully drawing his curtains to keep out the daylight, and gave himself up to the delights of composition. Scores of pieces great and small, hundreds of letters grave and gay, came from Voltaire's bed at Ferney. In bed Pæsiello composed his "Barb ere di Seviglia" and "La Molinara." One at least of Rossini's operas was composed under the same conditions. It was in the days when he was young, poor and unknown, and lived in wretched quarters. After writing a duet, the manuscript slipped off the sheets and found a resting-place under the bed. Rossini was too warm and comfortable to get out of bed to recover it, and moreover believed it would be unlucky to pick it up, so he went to work to re-write it. To his disgust he could not remember it sufficiently, so he set about writing a new one, and had just finished when a friend came into the room. "Try that over," said he, "and tell me what you think of it." The piece was pronounced to be very good. "Now," said Rossini, "put your hand under the bed; you'll find another duet there; try that." His instructions were obeyed, and the original composition was declared the best of the two. Then they sang both over, Rossini in bed, his friend sitting on its edge, and arrived at the same conclusion. "What will you do with the worst one?" asked the visitor. "Oh, I shall turn that into a terzetto," answered Rossini, and he did.

Swift, fond as he was of lying in bed of a morning thinking of wit for the day, wrote to his friend Sheridan: "Pray, do not employ your time in lolling abed till noon to read Homer." Better, perhaps, do that than imitate George IV., and lie in bed and devour newspapers the best part of the day. Many very clever people, however, have scouted the idea of health, wealth, and wisdom coming of early rising. Macauley read

much in bed, and anxious to keep up his German, imposed upon himself the task of perusing twenty pages of Schiller every day before getting up. Maule won his senior-wranglership by studying hard long after ordinary folk were up and about, cozily ensconced under the blankets. John Foster thought his sermons out in bed; methodical Anthony Trollope regularly read for an hour before rising; and Mary Somerville made it a rule not to get up before twelve or one, although she began work at eight; reading, writing, and calculating hard—with her pet sparrow resting on her arm—four or five hours every day, but those hours were spent abed.

THE CALIFORNIA CLIMATE.

Some Hints of its Peculiarities—When Should Invalids go There?

BY W. H. W. CAMPBELL.

"California is a country of many climes, and its seasons are variable." Thus saith the Report of the California State Board of Agriculture for 1890. "I must repeat that the Southern California Summer is not at all understood in the East." . . . "The mean Summer heat (at Pasadena) is 67 deg., and the nights are always cool." This correct statement is quoted from one of Mr. Charles Dudley Warner's articles in Harper's Magazine.

"Eastern physicians sometimes make a mistake in sending patients with lung troubles out here in the Autumn and early Winter; at least that is my opinion." The speaker was a young doctor from one of our largest eastern cities. The scene was in the lounging and dining-room of a little log-built, mud-fastened Summer hotel in a high valley of the great San Bernardino group of mountains. "Many pulmonary patients are injured by coming here in the Winter; and they go back East cursing the climate so misrepresented by land speculators." The listeners gave close attention, for the young doctor was qualified to speak by experience as well as observation. He was himself the victim of a depraved lung, and with a very promising fortune before him in his eastern home, had been advised to seek refuge in the dry climate of the upper San Bernardino valley.

"Now a delicate invalid would do better, I believe," continued the speaker, "to come to this section in the early Spring. He would then escape our severe Winter rain-storms, and would see the country at its prettiest, and could get well acquainted before the next Winter, and might be able to lead a happy life for many years." There are certain considerations which seem to support the sentiments just recorded, at least so far as the region referred to is concerned, the young city of Redlands and its neighborhood, located in the horseshoe formed by the valley at its approach to the foothills.

Of course, the reader is prepared by these opening quotations to believe that any two statements about California climate, even when made of places only a few miles apart, may be almost absolutely contradictory, and yet both be true. It is indeed so, but it requires some time and experience to find it out. "Now I know what they mean by 'climate belts' in this country," remarked a dapper drummer from Chicago, as he boarded a California coastwise steamer some four years ago. He went on to relate his experience to a group of gaping tenderfeet who were bound for Los Angeles and San Diego. The sum of it was this, that he had spent two or three days in a certain city, and he had been "just roasted," so he said. Then he visited another city (all incorporated towns are "cities" in California), only thirty or forty miles away, and "by George," he "almost froze to death." In the one case the sea breeze was cut off doubtless by some mountain range.

Some of the causes of these variations, these "climate belts," are evident at a glance. Thus, if the Redlander stands upon the foothills back of his little city and suddenly discovers his view of the city of San Bernardino obscured by clouds of dust, which sweep across the valley and disappear in the direction of Riverside, he knows what it means. A "norther" is booming down the Cajon Pass, through which the Santa Fe railroad descends to the valley. Yet where the observer stands, only ten miles away as the crow flies, all is calm and serene. Yet on another day the "norther" will "hump itself," as the native would tell you, over the mountain range east of the pass, the bulwark

of Redlands on the north. A far away buzz at first, increasing in volume and malicious intensity as it speeds onward, till with a whoop and a crash like the blow from a giant's club, it makes your dwelling rock to its foundations. That's the "norther." This elemental fiend is not, however, so dangerous to the delicate invalid as the Winter rain is capable of being.

Eastern people often have as erroneous ideas about the "rainy season" in Southern California, as about the other weather features. Such will doubtless be surprised to learn that from Dec. 5th last to Feb. 17th only a few drops of rain descended upon the upper San Bernardino valley in four slight showers. If the reader is technical and demands exact figures, the total amount was 1.57 inches. There had been slight showers in September, but October and November not a drop fell at Redlands. This was an exceptionally dry season, and when the storm came in February, and poured 3.26 inches of water into the valley, the local paper remarked, "To say it was welcome, hardly expresses it." It is needless to add that this was not the sort of Winter referred to by the young doctor as bad for very delicate invalids. But the writer could quote you a record from his own diary, made in the Winter of 1887--88, beginning Jan. 2d and going over to Jan 9th inclusive, which would forcibly illustrate what he did mean. The highest recorded temperature during that period was 68 deg. on Jan. 2d, and then follow dismal entries of 56 deg., 47 deg., 46 deg., 43 deg., etc., as the highest record for the day; the lowest being 29 deg., two or three times repeated. This was indeed a phenomenally cold storm, followed by such a "cold snap" as none but the most ancient settlers could recall. Such an one will not probably occur again for half a century. But the ordinary Winter rain, which the Eastern invalid might happen to encounter, would strongly suggest a Boston northeaster of a week's duration in May. There are two or three days of surly preparation, under sour skies, then a drench of two or three days, and then an equal period of gloomy and sullen "clearing off."

But what of the Summer heat, do you ask? Undoubtedly 67 degs. would be very close to

the "average" Summer temperature of Redlands as well as Pasadena.

But what are the extremes? That is what the invalid and the healthy tourist also wants to know. The coast of California is proverbial for its equable character. Doubtless San Diego has as even a temperature as any spot in the wide world. The thermometer creeps up or down a few degrees only, the year round. The people there call Redlands cold in Winter and hot in Summer. Redlands people go to the mountain resorts or to the seashore in Summer if they want an outing, just as New Yorkers do. Yet one can be as comfortable in New York in Summer as anywhere, if he is properly situated.

WHAT SHALL WE TALK ABOUT?

The farmer talks about his crops,
The banker of his dollars,
The merchant of the price of goods,
The teacher of his scholars.
The preacher talks about his church,
The lawyer of hard cases,
The traveler tells what he has seen
In many different places.
When two mechanics meet, of course,
They talk about their labor,
The broker talks of price of stocks,
The gossip of his neighbor.
Some ladies talk about the styles,
Some of the latest novel.
Varied, indeed, is thought and speech
In mansion, cottage, hovel.
The bookworm talks about his books,
The artist talks of painting,
The doctor of diseases all,
From fever down to fainting.
The hunter talks about his game,
The angler of his fishing,
The scarabeeist hints that he
For a strange bug is wishing.
The botanist has searched the hills,
To find some rare wild flowers,
And the geologist will talk
Of rocks for twenty hours.
The soldier loves the Stars and Stripes,
The sailor loves the ocean,
The politician talks about
The tariff reform commotion.

4

And thus whene'er two people meet,
If riding or if walking,
Upon the subjects they prefer
They'll ever be found talking.
But those to different bents inclined,
When they are thrown together,
Because they have no common taste,
Must talk about the weather.

—C. A. Entwistle, in *Episc. Methodist*.

THE LAST HOURS OF A GOOD MAN.

On the last Monday evening of his life, turning to his wife, General Fisk remarked: "I overheard you say I was slipping away from you. Do they think my heart-trouble will hasten my death?" Then, scarce waiting for any reply, he said: "We shall shape things for living or dying. To live is Christ; to die is gain." From time to time he was heard to say over and over again: "It is all right; it is all right."

"Christ made it possible," he said once, "for all men to grow and be better. The more of his spirit we have, the less these things trouble us."

Thinking of the prohibition cause, evidently, he declared: "It is worthy of the fight for a great principle against such odds." And as he had often before done on the platform, he recited the stanza:

"High hopes that burn like stars sublime
Go down the heights of freedom,
And true hearts perish in the time
We bitterliest need them.
"But never sit we down and say,
There's nothing left but sorrow;
We walk the wilderness to-day,
The promised land to-morrow."

Thinking of sorrow and affliction, he said presently: "Out of it all there comes greater trust, greater patience with each other." Mindful of those about him he remarked: "The experiences which have come to us as a family have been great. I trust we may all get home to our own home, thanking God for all his blessings, and giving him great glory."

"No one of us may know," he commented, referring to his near departure, "why it is; but it is all in God's hands. It is so strange that I should have been cut down just in the midst of my life-work. There seems so much

to do; and I had felt that the few years allotted me could be spent in better service to him. So may he keep us and strengthen us and guide us all, no wanderer lost, the list all unbroken, to sing the song of redemption through Jesus Christ, in the land where there shall be no sickness, no sorrow, nor death, nor tears, for God's own hand shall wipe all tears away." And this was uttered with both hands uplifted, as if in benediction upon the family gathered around him; and then he tenderly recited:

"When gathering clouds around I view,
When days grow dark and friends are few,
On him I lean who not in vain
Experienced every human pain,
Who knoweth all my anxious fears,
And counts and treasures all my tears."

"Tears counted," he said; "even our tears!"

Waiting a little, he looked around and asked, "Who hears this?" And then as if satisfied that only the family heard, he said: "You have all been so good, so competent, so faithful." A little later he asked what time it was, and was answered, "Seven o'clock." "In the morning?" asked he. "No, the evening," he was answered. A smile passed over his face, and very fervently he recited the verse beginning "Lead, kindly light."

In a moment the church-bells began to ring, and quietly, earnestly he said: "The bells of heaven will be ringing soon."

Still later in the evening he took individual leave of the entire family circle, asking personally for each member of it, and giving to each a special message. Not one was forgotten, and missing Edith, one of the grandchildren, who had retired for the night, at his request she was brought from her bed to receive his farewell word. It was a solemn, sacred hour, but full of hallowed satisfaction to all.

To his devoted daughter, Mrs. Park, he said: "You have been a blessing to me ever since you were born; but you blessed me most when out of your great sorrow you brought the children here to be my comfort and gladness. I have learned from little Bessie and Mabel many lessons of faith and patience and hope and trust."

To Jennie, the oldest of "the children"—meaning the grandchildren—who had most recently read to him a favorite book, he said words of discriminating appreciation, adding finally: "We will resume the reading on the other side." To Edgar, next in age, and toward whom, as toward all the family group, his great heart opened with strong inclusiveness, he made like grateful and tender acknowledgment. Through the whole interview he was calm and composed, never faltering. To his wife he paid such tribute in the presence of children and grandchildren as a nature so appreciative as his would yield so loyal and strong a nature as hers, but reserved for next morning the special and final message he desired for her and his son. The housemaid was also called in and remembered with a parting word; and to the physician who attended him in his last illness he spoke in glowing terms of gratitude for his care and constancy. "You have been physician and friend," he said finally; "may you be hereafter both a healer of the bodies and a healer of the souls of men."

It is not to the discredit of Dr. Micox that he bowed his head on the patient's hands, when receiving this message, and sobbed like a child. "I suppose you have often witnessed such scenes as this, Doctor," said Mrs. Park to the physician when the farewells had all been said. "Never!" was the answer; "I have never known anything like this."

By and by, when all had withdrawn at the physician's request that sleep might intervene, if possible, Mrs. Park, lingering near, but out of sight, heard her father pray: "O Lord! if it be possible, let this cup pass from me, and let me live yet a few years longer to honor thee and serve thee more."

So he coveted life not for himself, but that through it he might glorify the Giver of life. But he did not fear death or dread it.

When he yielded life at last on Wednesday morning, after another night and day of intermittent suffering and occasional semi-unconsciousness, whereto the excessive heat had lent a final element of discomfort, his wife and daughter were faithfully at his bedside.

"Don't you like to have Mary sit by you and fan you?" asked Mrs. Fisk. And beam-

ing at both with a last look of recognition and gratitude, which both will forever remember, he said with love's own emphasis, "Always!" then turned himself a little and gently breathed his last.

TO THE BOYS.

Sitting in the gallery, and looking down upon the heads of fourteen hundred prisoners, some of them in prison for many years, and others for life, sad thoughts crowded into my head, and when a choir of eight young men arose all in the striped dress and with the close cut hair of prison regulations, and sang

"Nothing but leaves! The spirit grieves

O'er years of wasted life,"

who could help the flow of tears for the worse than wasted lives of those bright-minded and educated young men?

There were those among the crowd of criminals who had held high places among men; there were judges and mayors, and distinguished lawyers and financiers. There were eight hundred graduates of colleges or other educational institutions, men who ought to be serving their country, and doing good to their fellow men.

And they sat there these men who had been trained as gentlemen, with the lowest and vilest criminals on either hand, all guarded by keepers who stood with pistol and bludgeon ready in case of any disturbance or uprising. For it is only strong force that keeps down this constant tendency to mutiny. The chaplain told us that it was impossible to allow the prisoners to join in the singing, as they once did, for while their lips were moving, it had been ascertained that some of them were communicating with each other, and concerting plans to rise upon their keepers, and so make their escape. And when they left the chapel, they were all marched back to their dark little cells, where they spent their time in solitude till called to go out to dinner. Then in solemn file they walked with close lock-steps, each with his hand on the shoulder of the man before him.

There is no respect of persons here. This gentleman places his hand on the shoulder of the evil-faced burglar before him, while the

black murderer behind presses his hands, once red with blood, upon his shoulders. And so he moves on and takes his soup and eats his black bread, in close contact with the man who in his former days he would not have employed as a servant.

What has brought these men here? Listen, boys; In most cases it is liquor. These men would tell you, as many have told the chaplain, "I didn't know what I was doing when I killed that man!" "I have not the slightest recollection of burning that house, but I suppose I did so, because the testimony was so strong."

They were crazy men when they committed the crimes for which they are in prison. And what made them crazy? Liquor! And how did they get to be drunkards? By little and little. They never intended to be drunkards; they could take care of themselves; they never would go beyond the one glass. O how little did they know the power of evil habit! How little thought did they give to Satan, ever at our elbows, tempting, and tempting to sin.

To show what a brave manly man may do, may I tell you a little story of my own beloved father? Many, many years ago, before a temperance society was ever heard of, he lived in a village in New England. It was the custom then to keep all manner of liquors standing on the side-board, and to ask every person who came in to take a drink. The minister came in between churches, and mixed his toddy and drank it; and the deacons strolled in, and took their brandy and water. And my father, a young boy then, noticed how many of these men, whom he was taught to revere as good and holy men, went down to drunkards' graves. One day he found that the sugar and brandy in the bottom of the glasses tasted very good to himself, and he got frightened; and he (a boy of fourteen years of age), without saying a word to any person on the subject, sat down and wrote out for himself a temperance pledge, to which he signed his name, and which he never broke, though he lived to be an old man. He occupied many places of trust in our own country and other countries, and was enabled to help very many young men who needed a helping hand, and one of the many lessons he gave to them was that of

temperance. And how often I have heard him tell to young men and boys this story of his voluntary temperance pledge!

You boys have these pledges all ready for you. You are not obliged to come out and stand alone, and make your own temperance pledge, with the example of the world against you. Remember that if you trust to yourselves, and, tempted by Satan or wicked companions, venture even to take the first glass, you know not but you may end in prison or in a drunkard's grave. And the pledge alone is not enough. Pray, dear boys, "pray that ye enter not into temptation."

DOGS AND CATS.

BY GENERAL R. W. JOHNSON.

Each of these animals have attachments, although differing in kind. Dogs are habitually attached to persons, and cats generally to places. If a family removes from one locality to another, the dog will follow and never return, whereas if a cat is taken to some new abode it will be very apt to return to the old home. The dog is a faithful animal and is the only one that will attack its own kind in defence of his master. When all other friends forsake us, we can confidently rely upon the steadfast devotion of our dog. There are many instances where dogs have refused to leave the graves of their former masters, but have remained until by want of food and water death came to their relief.

When a dog follows his master on a journey and he becomes weary and lies down by the roadside for rest, he can feel assured that his noble dog will watch over him and give him timely notice of the approach of danger.

Man is said to be guided by reason, the dog by instinct, but I have often thought that the instinct of the dog was supplemented by a certain degree of reason or intelligence. They cannot be taught to read, it is true, but they can be taught to understand much that is said to them. Before, and during, the war I owned a large black Newfoundland dog to which I gave the name of Felix. His black, sparkling eye and his pearly white teeth set off one of the most intelligent and interesting faces I ever beheld on any animal. Often

when he would be lying on the rug sleeping soundly, I have tried to slip away from him, but it seemed that my absence would arouse him and dashing out of the back door he would be at my side before I had gone fifty paces. Felix accompanied me on all the marches and was in all the battles up to, and including the bloody battle of Chicamauga. He slept in my tent and no one could come near it without a battle with him. Man must pet and caress something, and as the soldiers had left their pets behind them, my dog became a great favorite, and they were ever ready to share their scanty rations with him.

When on the march, Felix would start out with me in the morning and continue at the heels of my horse until he became tired. I would then say to him, "Felix you had better stop here and get into my wagon when it comes up." He would move out of the column, lie down in the shade and patiently await the coming up of the wagon, when he would place himself in front of the mules, stop the team and then jump in and lie down on the top of my baggage. When the team arrived in camp, he would at once hunt me up, and when he had found me, his demonstrations of joy were unbounded. Was all this the result of instinct? Did he not evince an intelligent comprehension of what I had said to him?

After the battle of Chicamauga I had an opportunity to send him home, where he was welcomed and hospitably cared for by my wife and children as one of the veterans of the war. He lived out his allotted time and peacefully and quietly passed away. He was only a dog, but he was a kind, affectionate, devoted friend of mine.

A bachelor friend of mine owned two dogs, one old and well broken, the other a well grown pup. The latter he kept tied in one corner of his room and when he barked or made any noise, he was in the habit of switching him. I was sitting in my friend's room on one occasion when the young dog began to make a noise, whereupon the old one got up and went to the corner of the room where the switch was kept, took it to his master, as much as to say, that bad little dog ought to be punished. Was this instinct, or intelligence?

Men are fond of dogs and ladies are partial to cats, and so I will leave their good qualities to be presented to you by one of their admirers.



WINTER.

UNDER THE SHADOW.

ALICE CARY.

My sorrowing friend, arise and go
 About thy house with patient care;
 The hand that bows thy head so low
 Will bear the ills thou canst not bear.

Arise, and all thy task fulfill,
 And as thy day thy strength shall be:
 Were there no power beyond the ill,
 The ill could not have come to thee.

Though cloud and storm encompass thee,
 Be not afflicted nor afraid:
 Thou knowest the shadow could not be,
 Were there no sun beyond the shade.

For thy beloved dead and gone
 Let sweet and bitter tears be shed;
 Nor "open thy dark saying on
 The harp," as though thy faith were dead.

Couldst thou e'en have them reappear,
 In bodies pain to mortal sense,
 How were the miracle more clear
 To bring them than to take them hence?

Then let thy soul cry in thee thus
 No more, nor let thine eyes thus weep;
 Nothing can be withdrawn from us
 That we have any need to keep.

Arise, and seek some light to gain
 From life's dark lesson day by day,
 Nor just rehearse its peace and pain--
 A wearied actor at the play.

Nor grieve that will so much transcends
 The feeble power, but in content
 Do what thou canst, and leave the ends
 And issues with the Omnipotent.

Dust as thou art, and born to woe,
 Seeing darkly as through a glass,
 He made thee thus to be, for lo!
 He made the grass, and flower of grass.

The tempest's cry, the thunder's moan,
 The waste of waters wild and dim,
 The still small voice thou hear'st alone--
 All, all alike interpret Him.

Arise, my friend, and go about
 Thy darkened house with cheerful feet;
 Yield not one jot to fear nor doubt,
 But being baffled, still repeat:

" 'Tis mine to work, and not to win--
 The soul must wait to have her wings--
 E'en time is but a landmark in
 The great eternity of things.

"Is it so much that thou below,
 O heart! shouldst fail of thy desire,
 When death, as we believe and know,
 Is but a call to come up higher?"

"JOHN, LOOK AT YOUR MOTHER!"

There are many persons who would be greatly benefited if they could have a square look at themselves, under certain circumstances! They have conscience and intelligence, intellect and ability, but in some way, through some mistaken method of training, have failed to see just how they themselves look. In the *Christian Advocate* we find the following story, which seems worth repetition and illustration:

"Four stalwart men sat around the fire in the old homestead in Connecticut. They had come home for a family reunion, bringing their wives with them. They were all on the bright side of thirty-five, and altogether a 'very likely' set--honest, upright, industrious, Christian. Their mother, a vigorous woman for her years, welcomed them, and could not do enough for them to make their home-coming pleasant. Their father had been many years dead.

"One of the daughters-in-law, in moving around the room, paused at the window to look out on the landscape. It was snowing heavily, but there was no wind. Across the road that ran past the house she saw a big wood-pile, and at the wood-pile was a woman using the ax. She looked more closely; it could not be her husband's mother! She looked again through the blinding flakes. Yes, certainly it was the mother of these four stalwart men.

"She crossed the room to where her husband was sitting, led him to the window, pointed toward the wood-pile, only saying:

" 'John, look at your mother!'

"John quickly got his hat and went to his mother's aid, while his wife pondered on what had made her wonder through many years. John was kind, true, a 'good provider,' a just man; but he allowed his wife, unless she protested against it, to bring in the wood,

to split the kindling, to wade through the snow in hanging out her clothes, to do any kind of hard, rough work she would do, while he sat quietly by the fire and saw her do it.

"She had trained him in a measure to do his part of the chores and relieve her, and when she saw his old mother splitting wood in the snow-storm, rather than call on her sons to do it, she understood how her troubles had come about. The mother had not brought up her boys to be considerate and helpful, and to do their part in the general work of the household."

There are many men and boys, throughout the land, good, intelligent, well-meaning people, who have never been trained to bear their proper share of the petty cares and details of human life. They are not idle or dissolute. They are willing to work, and to work hard, but when they are done with their allotted task they sit down and smoke, and talk, and enjoy themselves, while weary women, whose work is never done, struggle beneath burdens which would be light to their stalwart sons and able-bodied husbands, but which are almost crushing to their feebler frames and weaker muscles.

There are, it is true, women who are needlessly delicate, who by evil methods of living have crippled their strength: slender, wasp-waisted invalids, who might and should be strong and vigorous women, able to bear their due proportion of life's burdens and cares. But aside from these there are many poor overworked women, the mothers of grown-up children, whose lives have been one constant scene of worry and toil and struggle, when they might have been made comparatively easy by the strong arms of those who have covenanted to love and cherish them, and the help of those for whom they have so long and faithfully toiled.

Doubtless mothers are often blame-worthy in their neglect to train their children in habits of diligence and helpfulness. The mother who toils when she is weary, and allows her sons or daughters to sit in idleness or gad about the town, or lie in bed when they should be up and doing, must blame herself not a little if her children grow up selfish, with a disposition to shirk all disagreeable work on to those less able to

bear it. The young lady who sits in the parlor screaming over her piano.

Who will care for mother now?

while her mother is sweating over the wash-tub to keep her children clean; the boy who is oiling his hair and straightening his dickey to visit his best girl, while his mother is splitting wood or lugging coal to cook his breakfast with, give strong evidence that they have had bad examples and poor training in the home. A little honest thinking would do them good, a little plain talk might also be useful.

Let mothers remember and teach their sons and their daughters to be "handy about the house," helpful, diligent, and quick to see, so that they can work, and earn, and save; so that they can cook, and darn and mend; and then if in after life their lot is poverty, they will be equipped to meet it, and if they come to positions of honor and influence, they will rise up and bless the faithful mother who trained them to diligence and usefulness. But no child brought up in selfishness will ever thank a mother for such a course of training. A mother may work herself into the grave, but she will never have one word of praise or gratitude for what she has done. People will value her for what she is rather than for what she has accomplished; and if she is old, and withered, and wearied, and worn, and nervous, and fretful, they will never remember or requite the pains she has taken to allow them to live in idleness and foolishness; while those that are trained to work, and brought up to be useful, will be thankful for it to their dying-day.

BREATHING TIME.

It is no wonder that men and women of the present day, especially in our own loved land, have become accustomed to speaking of "a little breathing time." An observant person lately returned from abroad, remarked that what appeared a characteristic expression of countenance and manner with Englishmen and women was a placidity and restful air, distinguishing them signally from Americans of the same age. It is a great blessing that with every year the custom is becoming more and more general to throw off the yoke of

bondage to business and everyday servitude, and betake oneself and family to some quiet nook or pleasant resort, and there enjoy at least a brief season of breathing time. A distinguished physician once said to a complaining patient, "If you want to know something about yourself, your needs, what should be your habits, and the requirements of your nature, go watch and read about the birds, learn of their habits and to what they accustom themselves; acquaint yourself with facts as to the diet, exercise, work and recreation of creatures of the outer air, and you will find that much pertaining to their health and well-being would be well worthy of imitation in your own case."

There is no doubt Nature is one of the greatest physicians of all time. To study her mystic alchemy and potent remedies, must cost far more time and patience than could be furnished in a mere transient outing, yet even in one day something useful could be learned. The very gleesomeness and joy with which the children bound about, once they find themselves in the sweet, free country, or by the breezy seaside, is enough to convince one of how needed a thing is change and complete release from all conventionality and restraint. And much as may be said in favor of a breathing-time for the children, yet parents generally need it still much more. Truth is, all at this blithe season of the year are ready to

"Sing a song of Summer time !

Now the velvet bees are out,
Hunting after honey ;
Well they know the shady nooks
Bathed in sunshine mellow,
Where the morning glories are,
And roses pink and yellow."

Go follow them, all who can. The honey-bee is not the only ardent lover of shady nooks and roses, pink and yellow. No doubt his droning hum and drowsy flight will guide into the cool, fragrant shade of wide-spreading tree and creeping vine. Then after awhile both hum and flight will cease, for everything in nature is wise enough to halt betimes and take frequent rest. At sundown, each little bird creeps back to its nest; even the flowers, many of them, close their bright eyes and fold themselves away to open with

new freshness and beauty at break of day. The sagacious fowl perched on convenient poles forget to cackle or peep, well content to sleep early and wake in season to greet the rising sun. Whatever may be said in deprecation or derision of the custom of the early worm, it is very plain to see that everything in Nature's systematic realm goes early to rest, and makes the best also of the golden hours of early dawn. A good long time there is between the setting and the rising of the sun. Only man, with his keen intelligence, his acute perceptions of what is proper and wise, his knowledge of the certain results of perverted law, either physical or natural, is guilty of trying to turn night into day, and pushing the strain of too-lengthened activity into hours which legitimately belong only to utter quiet and rest."

It is continually occurring in this strange world of ours, that some hearts are too burdened with the weight of some heavy bereavement to feel either the brightness of the sunshine or the beauty of the flowers. Some languishing on beds of sickness, are insensible to aught but pain and sickness. May God pity all such, sending comfort to the one and health or kindly release to the other, all in His own good time. But wherever it is possible, it seems also a duty to take a brief space, a little breathing time, if no more, in which to turn aside from everything in the way of work, and let Nature assert her magic, soothing spell. Only a day, now and then, is of inestimable value taken as a day of complete rest. And what one can see and learn in one day in the country, can only be realized by those who with eyes and ears open, will for even half that time, lie on the grass watching the birds, the insects, and the flowers of the field.

Try the tonic of studying dame Nature a day at a time, if that is all that can be spared away from the smoke and noise of the city. Her combined wisdom and simplicity will reveal many a useful lesson which was all unlearned before.

"Put by the works of your hands for awhile,
Take a day off.
Go where the fields in their comeliness smile,
Take a day off.
Stray where earth's beauty is lavishly strewn,

Pluck the sweet blossoms of beautiful June ;
Put all the cords of your being in tune,
Take a day off."

And remember, the blossoms of the entire
Summer, as well as those of "the mild Sep-
tember," are nearly as sweet as those of June.

KEEPING STEP.

Many years ago, said a well known writer lately, I visited two families in the city of New York. The first was that of Mr. Ledger, a professional man of moderate means. He had a wife, two daughters, and a son, who visited in a circle made up of people who all possessed large incomes. The Ledgers, however, from time to time gave balls and dinners, as nearly rivalling their wealthier neighbors as their income would permit. The girls wore costly jewelry and laces and gowns made by the fashionable dressmakers.

"It is foolish, perhaps," said their mother, apologetically, "but we must keep step; we must keep up with the procession."

The second house to which I went was also that of a poor professional man. His family had gathered around them friends who had culture and refinement, but who set a just estimate on money and fashion. They were not ashamed of being poor, and made no pretense of wealth.

The morning after I arrived I found the mother and daughters busy packing a Christmas box which was to go to a school for colored children in Alabama. Each member of the family brought something; the father had bought books, the girls had dressed dolls, even the children had mended their own toys and eagerly packed them.

"Sarah has not yet brought her share," said Mrs. Blank.

At that moment the old colored cook came in with a bag of cookies which she packed in the box with many smiles and triumphant nods.

"Sarah would be grievously hurt if she could not keep step too in the good work," said Mrs. B——, when she had gone out.

These very different ideas of "keeping step" interested me. I followed the fortunes of the two families.

As the years went on the father in the first

one died, and the girls, with expensive tastes and sordid ambitions, were thrown upon the world, almost penniless. They opened a boarding-house, and are still hanging on the outskirts of a fashionable circle, boasting of intimacy with people who care nothing for them, and fancying vainly that they are "keeping up with the procession."

The children in the second family also have scattered. Some are married, others are earning their own living; none are wealthy. But wherever you meet one of them, you find an earnest, cheerful, friendly man or woman, who is intent on making the world better and happier and who expects you and everybody else to keep step in that noble work.

HUMOROUS.

—There was a man who used to write: "I will come to see you, W. P." "What do you mean by W. P.?" "Wife permitting."

—"What did they do with Joseph's coat of many colors?" asked the Sunday-school teacher. Cut it down and made it over for Benjamin," hazarded a pensive little boy at the end of the seat.

—Professional Estimate—A young mother asks the butcher to weigh the baby. "With pleasure, madam!" After having examined the scales: "Ah! thirteen and a half pounds, madam, with the bones."

—A spiritualist asks: "Did you ever go into a dark room where you could see nothing and yet feel that there was something there?" Yes, frequently, and the something unfortunately chanced to be a rocking-chair.

—In Court.—"Have you anything to say in your defense, prisoner?" "Nothing, your Honor, except that I made a mistake in the number of the house. I did not at all intend to break into that house."

—"How's this, Dauber? You've painted Father Time with a mowing-machine instead of a scythe?" "That's all right. We artists of the modern school keep up with inventive progress."

—A boy fastened this sign on the piazza: "No smoke-ness, nor drunk-ness, nor swear-words, nor wickedness 'round this house." "Of course we don't do such things," said Master Virtue, "but I thought it would be good to have the sign up there for the pin-peddlers and the visitors to read."

General Statistics of the Evangelical Association. 1891.

58

Conferences.	Died.	Expelled.	Withdrawn.	Moved away.	Newly Converted.	Newly Received.	Received with Certificate.	Whole Number of Members.	Adults Baptized.	Children Baptized.	Itinerant Preachers.	Local Preachers.	Churches.	Probable Value.	Parsonages.	Probable Value.	Conference Claimants.	Missionary Society.	S. S. & T. Union.	Orphan Home.	Sunday-Schools.	Officers and Teachers.	Scholars.	Catech. Classes.	Catechumens.
Ohio.....	1111	51	355	438	791	859	122	8,672	198	202	65	41	143	\$ 208,525	30	\$ 35,250	\$ 242 65	\$ 2,984 60	\$ 81 12	\$ 225 18	135	1,769	11,289	1	40
South Ind..	26	6	134	102	104	162	66	2,348	12	185	23	10	44	70,112	17	16,275	93 71	1,596 13	63 56	26 87	40	499	2,620	7	72
Texas.....	2	1	11	21	33	64	26	334	1	50	9	4	7	20,500	4	5,900	17 63	923 31	16 95	14 80	10	98	393	8	45
East Pa.....	227	53	563	976	2,124	2,267	497	18,523	265	1307	113	87	295	810,155	49	96,200	1698 39	11,500 00	116 53	255 87	199	3,609	24,817	5	160
Central Pa..	162	81	545	657	2,302	1,731	228	14,562	433	1044	97	57	239	434,405	37	48,761	779 15	4,415 74	78 51	134 69	215	2,896	19,944	4	77
Erle.....	71	14	75	183	302	390	107	3,928	5	335	39	16	23	196,100	17	82,300	249 55	5,833 73	148 31	443 87	47	709	4,087	38	418
New York..	63	27	98	192	282	349	73	4,494	15	303	44	11	68	261,600	26	45,900	492 72	3,349 82	122 69	144 41	58	756	4,223	14	251
Platte Rvr.*	18	1	96	169	306	267	42	1,855	.....	.....	22	21	19	26,200	15	7,535	.....	675 00	.....	.....	29	275	1,350	.....	.....
Kansas....	52	38	170	441	889	900	184	5,923	214	270	66	33	73	136,745	37	28,290	374 74	7,333 23	171 91	319 45	101	1,137	6,383	27	433
Nebraska ..	17	8	50	171	169	301	139	2,094	14	243	30	6	33	55,215	21	19,825	112 91	4,394 51	70 35	88 00	55	600	2,159	43	413
Michigan ..	78	32	219	314	1,028	804	129	7,287	125	195	45	38	115	221,165	26	27,825	541 50	4,084 34	107 42	226 17	118	1,486	8,263	9	166
Indiana	94	57	282	254	916	871	137	7,162	139	380	62	34	113	201,250	38	31,375	259 95	5,936 81	163 49	487 60	123	1,448	6,819	35	492
Des Moines*	50	18	180	280	800	800	120	4,600	250	65	46	25	57	110,000	31	20,000	180 00	2,500 00	13 73	.....	85	775	5,300	.....	.....
Pittsburgh..	120	25	288	488	1,303	1,324	169	9,653	302	538	65	39	179	244,100	36	31,925	518 96	1,736 00	41 52	59 44	164	1,673	10,496	.....	.....
Illinois*..	229	36	450	600	880	1,095	350	11,500	92	792	95	70	143	477,560	68	105,000	847 16	9,341 78	177 62	555 97	150	2,400	14,000	90	1,677
Iowa.....	21	9	158	160	262	306	81	5,200	8	318	49	13	72	150,851	49	43,500	265 63	5,073 48	88 69	113 28	88	990	4,123	30	490
Canada.....	43	19	88	371	720	667	160	6,535	96	335	43	19	89	146,700	32	38,975	350 44	4,045 28	142 35	347 92	85	1,149	6,594	51	665
Wisconsin..	139	24	160	498	648	930	247	11,642	17	1091	78	28	171	351,325	61	80,425	516 77	11,127 61	258 82	675 43	181	1,973	9,277	147	1,781
Minnesota..	45	25	127	343	517	702	207	5,901	49	569	55	13	87	165,050	42	53,572	365 21	9,942 37	173 00	863 25	122	1,418	5,446	101	1,120
Atlantic.....	47	2	88	154	232	442	148	2,911	8	655	28	8	29	290,750	12	36,600	366 87	5,838 76	96 65	160 05	32	540	4,883	25	273
Dakota.....	22	25	36	179	304	350	41	2,469	10	395	32	4	26	37,180	19	15,860	106 44	3,351 90	40 36	74 12	86	630	2,300	29	272
California...	2	...	59	40	37	71	36	414	3	59	10	3	10	47,950	8	22,200	38 55	967 85	19 90	11 50	12	104	656	2	15
Oregon.....	16	5	49	112	372	356	153	1,650	61	19	25	12	30	61,000	12	17,600	38 80	1,000 00	30 11	.....	42	390	2,300	55	326
Germany...	98	59	124	200	633	633	.....	5,551	1	197	43	18	33	179,050	3	19,250	214 85	1,265 00	126 00	.....	200	702	10,562	55	326
Switzerland	86	43	47	209	463	483	119	4,531	.....	144	28	5	26	171,400	1	1,485	152 75	1,171 20	95 63	.....	138	520	8,863	36	265
Japan Miss..	11	...	7	68	77	148	71	445	77	12	15	4	6	3,332	2	230	.....	.....	.....	24	67	498	9	63	
Total	1856	659	4459	7550	16,514	17,272	3652	150,234	2390	9833	1227	619	2062	\$5,168,210	6994	\$873,058	\$8825 33	\$134,443 45	\$2445 02	\$5330 87	2535	28,613	177,639	761	9,514
Last Year ..	1818	552	3723	7293	14,037	17,098	3874	148,508	2668	9436	1227	619	2043	\$5,047,833	681	\$831,717	7529 78	132,873 24	2494 71	5570 22	2509	28,420	176,537	804	10,429
Increase	38	7	736	257	2,437	174	222	1,726	278	397	18	18	19	120,357	184	41,941	1295 55	1,570 21	49 72	239 55	26	193	1,082	43	915
Decrease																									

* Estimated. † Special Contributions for Parent Treasury only. ‡ For General Church Work and Benevolent Purposes.
P. Mission Houses in Foreign Concession, Tokio, Japan. R. Bequests and Special Contributions.

Calendar for 1893.

January.							April.							July.							October.						
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.
1	2	3	4	5	6	7	...	...	...	...	...	...	1	...	...	...	...	...	...	1	1	2	3	4	5	6	7
8	9	10	11	12	13	14	2	3	4	5	6	7	8	2	3	4	5	6	7	8	8	9	10	11	12	13	14
15	16	17	18	19	20	21	9	10	11	12	13	14	15	9	10	11	12	13	14	15	15	16	17	18	19	20	21
22	23	24	25	26	27	28	16	17	18	19	20	21	22	16	17	18	19	20	21	22	22	23	24	25	26	27	28
29	30	31	...	...	...	...	23	24	25	26	27	28	29	23	24	25	26	27	28	29	29	30	31	...	...	...	...
...	...	...	...	...	...	...	30	...	...	...	...	...	...	30	31	...	...	...	...	...	...	...	...	...	...	...	...

February.							May.							August.							November.						
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.
...	...	...	1	2	3	4	...	1	2	3	4	5	6	...	...	1	2	3	4	5	...	...	1	2	3	4	5
5	6	7	8	9	10	11	7	8	9	10	11	12	13	6	7	8	9	10	11	12	5	6	7	8	9	10	11
12	13	14	15	16	17	18	14	15	16	17	18	19	20	13	14	15	16	17	18	19	12	13	14	15	16	17	18
19	20	21	22	23	24	25	21	22	23	24	25	26	27	20	21	22	23	24	25	26	19	20	21	22	23	24	25
26	27	28	...	...	...	...	28	29	30	31	...	...	...	27	28	29	30	31	...	...	26	27	28	29	30	...	...
...

March.							June.							September.							December.						
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.
...	...	...	1	2	3	4	...	...	...	...	1	2	3	...	...	...	...	...	1	2	...	...	...	...	1	2	3
5	6	7	8	9	10	11	4	5	6	7	8	9	10	3	4	5	6	7	8	9	3	4	5	6	7	8	9
12	13	14	15	16	17	18	11	12	13	14	15	16	17	10	11	12	13	14	15	16	10	11	12	13	14	15	16
19	20	21	22	23	24	25	18	19	20	21	22	23	24	17	18	19	20	21	22	23	17	18	19	20	21	22	23
26	27	28	29	30	31	...	25	26	27	28	29	30	...	24	25	26	27	28	29	30	24	25	26	27	28	29	30
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	31	...	...	...	...	...	...

Officers elected by Gen. Conference.

BISHOPS:—J. J. Esher, T. Bowman, S. C. Breyfogel, W. Horn.

GENERAL BOOK AGENTS:—M. Lauer and H. Mattill.

EDITORS:—G. Heinmiller, *Editor of the Christliche Botschafter.*

S. P. Spreng, *Editor of the Evangelical Messenger.*

J. C. Hornberger, *Editor of the Living Epistle, Evangelical Sunday-school Teacher, Sunday-school Messenger, and other English Sunday-school Literature.*

C. A. Thomas, *Editor of the Evangelische Magazin, Christliche Kinderfreund, and other German Sunday-school Literature.*

G. Fuessle, *Editor of the Evangelische Botschafter and Evangelische Kinderfreund.*

J. Walz, *Book Agent in Germany.*

Val. Braun, *Supt. of Orphan Home, Flat Rock, O.*

BOARD OF PUBLICATION:—J. J. Esher, Th. Bowman, S. C. Breyfogel, W. Horn, O. L. Saylor, H. Guehlich, M. Pfitzinger, J. Stull, C. C. Pfund, C. F. Zimmermann, J. Wuertth, H. E. Linse, W. Grote, L. J. Breithaupt, J. Wolf, L. D. Krause.

MISSIONARY SOCIETY:—M. Lauer, *President*; W. H. Bucks, *Corresponding Secretary*; W. Yost, *Treas.*

OTHER CHURCH OFFICERS:

Executive Committee of the Missionary Society:—

The President of the Missionary Society, M. Lauer; the Bishops, W. Yost, S. P. Spreng, C. A. Thomas, R. Yeakel.

Supt. of Mission in Japan:—F. W. Voegelien.

Officers of the S. S. and Tract Union:—

Presidents—The Bishops; *Vice-Presidents*—The Presidents of the various Auxiliaries; *Secretary*—P. Berkes; *Treasurer*—J. C. Hornberger.

Conference Calendar.

CONFERENCES.	PLACE OF SESSION.	DATE.
1. Texas,	San Antonio, Tex.	Oct. 24, 1891.
2. Ohio,	Findlay, O.	Sept. 8, 1892.
3. South Ind.,	*	Sept. 8, 1892.
4. East Pa.,	Norristown, Pa.	Febr. 25, 1892.
5. Central Pa.,	.....	.....
6. Erie,	Toledo, O.	March 10, 1892.
7. Platte River,	Nelson, Neb.	March 10, 1892.
8. Kansas,	Coal Creek, Kas.	March 17, 1892.
9. New York,	Amsterdam, N. Y.	March 17, 1892.
10. Indiana,	New Paris, Ind.	April 7, 1892.
11. Nebraska,	Zion Church, Wahoo Circuit, Neb.	March 24, 1892.
12. Des Moines,	Creston, Iowa.	April 7, 1892.
13. Michigan,	East Raisinville, Mich.	April 7, 1892.
14. Iowa,	Dysart, Iowa.	April 14, 1892.
15. Illinois,	Elgin, Ill.	April 14, 1892.
16. Canada,	Campden, Ont.	April 21, 1892.
17. Pittsburgh,	.....	.....
18. Atlantic,	Newark, N. J.	April 21, 1892.
19. Wisconsin,	Neenah, Wis.	April 28, 1892.
20. California,	Sacramento, Cal.	April 29, 1892.
21. Minnesota,	Crow River, Minn.	May 5, 1892.
22. Oregon,	Portland, Or.	*.....1892.
23. Dakota,	Goodwin, S. Dak.	May 12, 1892.
24. Germany,	Dresden, Saxony.	June 9, 1892.
25. Switzerland,	Zofingen, Switzerland.	June 16, 1892.

* Place to be determined by Bishop and Pres. Elders.
† Time to be appointed by the Presiding Bishop.

Periodicals of the Ev. Association,

Published at Cleveland, O.

The Evangelical Messenger.

A weekly religious family journal, earnest in its advocacy of the right, and one of the purest and best papers in the land. It was first published in January, 1848, as a semi-monthly, but is now a large sixteen page weekly. The subscription price is \$2 a year in advance.

Sunday-School Messenger.

An illustrated juvenile paper, which has reached its twentieth volume, and is highly prized by all its readers. It is just the thing for the young folks, both at home and in the Sunday-school.

	Weekly.	Semi-Monthly.	Monthly.
Single copy, each	75 cents.	40 cents.	25 cents.
2 to 10 copies.....	65 "	35 "	22 "
10 to 50 ".....	55 "	30 "	18 "
50 copies and over	48 "	24 "	13 "

The Living Epistle.

This is a 32-page monthly, devoted to the spread of Scriptural holiness in heart and life. This publication has many warm admirers, and has already accomplished much good. Any one desiring a good religious monthly should at once subscribe for the Epistle. Price \$1 per annum, post-paid. If bound at the end of the year, it makes a valuable book of 384 pages. It should have a place in every family.

The Evangelical Sunday-School Teacher.

This is a monthly magazine of 32 pages, devoted to the Sunday-school. It contains notes, reflections and illustrations on the International Lessons, besides much other useful matter for Sunday-school workers. It has already won thousands of warm friends. It should be in the hands of every Sunday-school officer and teacher in the Church. Price 50 cents a year for single copy. Clubs of five or more, to one address, 40 cents each.

My Lesson.

This is an English illustrated weekly for the little folks. It is especially adapted to the infant classes, containing short stories, pleasing pictures, and a brief statement of the lesson in a very simple form, and is printed on tinted paper, presenting an attractive appearance. It is a favorite with the "little ones." Single copy 25 cents a year. Clubs of five or more, to one address, 15 cents each.

Evangelical Lesson Leaf.

This contains the International Bible Lesson, with connecting history, explanations and questions adapted to intermediate or advanced classes. This is a valuable help to both teachers and scholars.

1 to 5 copies, to one address, each, per year,	10 cents.
5 " 100 " " " " " " " " " "	6 "
100 and over " " " " " " " " " "	5 "

The Evangelical Lesson Quarterly.

The Lesson Leaf is also issued as a Quarterly. The Leaves for each quarter, together with other useful matter relating to the lessons, are neatly bound and put into a cover, and furnished at the following rates:

One copy, per year.....	20 cents.
5 copies and over, each, per year.....	8 "
Or 2½ cents each, per quarter.	

Sunday-School Blackboard.

Illustrating the lessons of the International Series. It resembles a blackboard, the ground being black, the illustrations white. It is printed on strong paper, with sufficient clearness to be distinctly seen from all parts of any Sunday-school room. Its illustrations are neat, attractive, original, appropriate and faithful to the thought of the lesson, and, withal, simple in structure. The Blackboard is issued weekly, and is 32x48 inches in size. Price, \$3 a year, \$1.50 for six months, \$1 per quarter, in advance.

The Missionary Messenger.

A monthly publication of sixteen quarto pages, printed on fine tinted paper, at the very low price of 25 cents a year for single subscribers, and 20 cents a year per copy in clubs of 10 and over. The *Missionary Messenger* is devoted to the interests and promotion of our mission cause and to missionary news generally. It should be read by all lovers of the Christian mission.

German Publications.

Der Christliche Botschafter,

The German church organ of the Evangelical Association, is published weekly, at two dollars a year, payable in advance. The Botschafter commenced its career in January, 1836, as a small monthly paper. Since then it has been enlarged nine times, so that at present it is a large sixteen-page weekly, and, without exception, the oldest, largest, cheapest, and best religious German newspaper extant.

Der Christliche Kinderfreund.

A German Sunday-school paper, well illustrated. It was commenced in June, 1856, with 5000 subscribers, and its maximum number now is over 30,000. It is highly valued by its many readers on account of its excellent reading matter and pictures.

	Weekly.	Semi-Monthly.	Monthly.
Single copy, each	75 cents.	40 cents.	25 cents.
2 to 10 copies ".....	65 "	35 "	22 "
10 to 50 ".....	55 "	30 "	18 "
50 and over ".....	48 "	24 "	13 "

Das Evangelische Magazin for the Sunday-School and Family.

This is a beautiful monthly illustrated magazine, designed to entertain and instruct in the family circle, and devoted to the interests of the Sunday-school and Sunday-school workers. It contains a clear exposition of and practical hints and illustrations on the uniform Sunday-school lessons. In regard to

its contents, the wants and tastes of the ripper youth are especially consulted. It enjoys a continually increasing circle of readers, and is an especial favorite of all those who are friends of a literature that is healthy and sound, and at the same time entertaining. It only costs the trifling sum of \$1.25, and should find its way into every German family.

Læmmerweide.

This is a weekly illustrated juvenile paper, particularly designed for infant Sunday-school classes. It is printed in large type on tinted paper. It contains the lesson for the respective Sunday, but put in a form to suit young children. Single copy, 25 cents per annum; ten or more copies mailed to one address, 15 cents.

Evangelisches Lectionsblatt.

A Lesson Leaf containing the series of the International Sunday-school Lessons, with Golden Text, Topic, Questions and Practical Applications.

1 to 5 copies, to one address, each, per year, 10 cents.
5 " 100 " " " " " " " 6 "
100 and over " " " " " " " " 5 "

Evangelisches S. S. Vierteljahrsheft.

The Lectionsblatt is also issued as a Quarterly. The Leaves for each quarter, together with other useful matter relating to the lessons, are neatly bound and put into a cover, and furnished at the following rates:

1 copy, one year.....20 cents.
5 copies and over, each, per year..... 8 "
Or 2½ cents each, per quarter.

Die Wandtafel.

A paper blackboard, issued weekly, illustrating the International Lessons. Size, 32x48 inches. Accompanied by a key. The subscription price is \$3 a year, \$1.75 for six months, or \$1 a quarter, post-paid.

Published at Stuttgart, Germany:

Der Evangelische Botschafter.

Published weekly by the Germany and Switzerland Conferences of the Evangelical Association, in Stuttgart, Wurtemberg, Germany. It is an excellent religious paper, and costs in Germany \$1.00, Switzerland, \$1.25, and America, \$1.50. Subscriptions are received at this establishment.

Der Evangelische Kinderfreund,

A neat, illustrated monthly Sunday-school periodical, published at Stuttgart, Wurtemberg, Germany, under the auspices of the Evangelical Association of North America. Price, 1 Mark, or 25 cents, in advance. To America 50 cents.

Subscriptions received at this House.

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No. 1. Brass, tilting top.....\$4.50
No. 2. White finish, tilting top..... 3.00
No. 3. White finish, level top..... 2.50

LAUER & MATTILL, Cleveland, O.

Forms of Bequests and Devises for the Benevolent Societies of the Evangelical Association.

I. For the Missionary Society.

BEQUEST—(Personal Estate). I give and bequeath to "The Missionary Society of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Cleveland, Cuyahoga Co., Ohio, the sum of dollars, to be applied according to the constitution of said society, and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same.

DEVISE—(Real Estate). I give and devise to "The Missionary Society of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Cleveland, Cuyahoga Co., Ohio, the following lands and premises, that is to say:

.....
to have and to hold or dispose of the same with the appurtenances to the said Society, its successors, and assigns forever.

II. For the Ebenezer Orphan Asylum.

BEQUEST—(Personal Estate). I give and bequeath to "The Ebenezer Orphan Asylum of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Flat Rock, Seneca Co., Ohio, the sum of dollars, to be applied according to the constitution of said Asylum, and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same.

DEVISE—(Real Estate). I give and devise to "The Ebenezer Orphan Asylum of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Flat Rock, Seneca Co., Ohio, the following lands and premises, that is to say:
to have and to hold or dispose of the same with the appurtenances to the said Society, its successors, and assigns forever.

III. For the Charitable Society.

I give and bequeath to "The Charitable Society of the Evangelical Association of North America," located at Orwigsburg, Schuylkill county, Pennsylvania, the sum of dollars, to be applied according to the constitution of said society, and for which the receipt of the Treasurer shall be a sufficient discharge.

IV. For the Sunday-School and Tract Union.

I give and bequeath to "The Sunday-School and Tract-Union of the Evangelical Association of North America," located at Cleveland, Cuyahoga county, Ohio, the sum of dollars, to be applied according to the constitution of said society, and for which the receipt of the Treasurer shall be a sufficient discharge.

Frequent and large bequests to the cause of the Lord and for the salvation of man are very desirable and much needed, and will doubtless confer abundant blessings upon both testator and heirs. "Honor the Lord with thy substance." In making a will, all errors in its form should be carefully avoided, for they frequently give cause for contention and litigation, whereby the good intention of the testator is often frustrated. The writer of a will should therefore be a person well informed in law. A bequest for benevolent purposes ought to be made in good time, as in some States such a will is not valid if not made at least thirty days before the decease of the testator.

SOMETHING NEW!

Business Pocket Pencils.

Made of pure celluloid and pure rolled-gold plate. The lead is held with a screw grip, giving it as solid feeling as if in the common wood pencil. No other pencil compares with it for looks and practical use. It is a slide holder. It is fitted with the finest grade of lead 3½ inches in length. Price, only 25c.

LAUER & MATTILL, Cleveland, O.

THE VERY BEST OF THE LIVES OF CHRIST.

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(CABINET EDITION;)

— BY —

ALFRED EDERSHEIM, D. D.

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One vol., small 4to, Cloth, \$3.00; Cloth, Gilt, \$3.50.

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The publishers desire to secure local agents for the sale of this work. College students, and other intelligent young men and young women, could readily add to their income by taking up a canvass of their town or neighborhood for this admirable and beautiful book.

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